S. Paul. 672.

A verie

familiare & fruite-
ful expoſition of the .xii.
Articles of the chriſtian
faieth conteined in the cō
mune crede, called the A
poſtles Crede, made in
dialoges, wherein thou
maiſte learne al thinges
neceſſarie to be beleued.
Compiled bi Peter vi
ret a frenche man
& tranſlated in
to engliſhe

Peter Viret vnto the faithful reader grace and peace frome oure Lord Jesus Christe.

ABoute thre or foure yeres past at the desyre of certaine good persones I had enterprysed to wryte a certaine familiar exposiciō vpō the crede of the Apostles, conteynynge the articles of the fayth and christian religion. And vpon the prayer of our Lord Jesus Christe. And lykewyse vpon the commaundementes, whyche be the summe of all the lawe of God, folowynge thys purpose, I haue already begone to write vpō the crede and that for diuers causes, for notwythstandynge that diuers men of knowledge haue al redie traueled aboute thys mattier, as well in the laten, as in the frenche: yet neuertheles I do considre that the darkenes of erroure and ignoraunce hath bene so great vpon the earth that it is verie harde and dificulte vnto the poore, blynde, and ignoraunte to comprehēde the trueth of God, and knowe the darknes in the whiche they haue bene, and yet be, althought that they which desyre to aduaūce the glorie of God, do infourme them selues, by all meanes to drawe them vnto the vnder-

ſtandynge and knoweledge of hys worde.
Yet I do ſee euerye daye we confeſſe all with the mougth oue ſelfe fayth and religion, and neuertheles the greateſt parte of them which wylbe holden for chriſtians, denie by theyr workes that whyche they confeſſe with their mouthes, for thys cauſe haue I ryghte wyllyngly taken the payne to declare ſumthinge more largli, and familiarly, the crede of the Apoſtles then other haue done, whyche haue wrytten before me, for to ſhewe by ſuelp reaſons vnto the ſuperſticious chriſtians, and Idolatours, howe they do and beleue all contrari to the fayth whyche wyth theyr mouthes they confeſſe, to the ende they may learne to beleue wyth the hert that which they confeſſe wyth theyr mouthes and that the Lorde wyth good ryght do not reproue thē of that, the whych he did accuſe the hypocrites which were amonge the olde people of Iſraell, ſayynge, theſe people honour me wyth theyr lippes, & draw nere vnto me with their mouthes but theyr hertes be very farre from me, and therfore do they honour me in vaine, teaching the doctrines and commaundementes of men.

And to avoyde thys reproue, I haue wyllyngly geuen occaſion the better to conſidre the ſence and vnderſtandynge of the wordes of thys confeſſion, and by the ſame to ſhewe the errours and abuſes, by the which the chriſtiani-

stianitie is al corrupted to be pourged & made clean, & because that they wil not, or cā not take the leysure to reade the holy scriptures, or els haue not the vnderstandynge to comprehend them, I haue wyllyngly shewed vnto the simple and ignorāunte people, that if they hadde none other scripture, but the confession of the fayth, the whyche they do vse euerye daye in theyr crede they haue inoughe to make thē inexcusable before God, & to learne to knowe the errours, and false opinions in the whiche they haue be holdē, in case they dyd well vnderstand that whyche they do confesse.

These be the principall causes, that hath moued me to make thys treatise, the whych hath lyne lōge time among my writinges, because I did abide to haue had leisure to haue made an ende of the reste, the whyche I was wyllynge to haue set forthe in thys same treatise. Neuertheles in asmuche as thys is all readye finished, and that ther is so moche tyme gottē it doth seme vnto me not to be expedyent to set forwarde that whyche dyd serue to no purpose in my studye for to edifie & enstructe alwaies more and more the poore ignorāuntes vnto the whyche I haue moste principall regarde if I shal know that my labour, and thys maner of procedynge may profitte vnto any, I shall when it shall please God to gyue me tyme & opportunitie proceade and set forth the rest.

¶ In this first dialoge is shewed how the Souereigne goodnes & felicitie of mā lieth in the knowledge of God, & in the Justificatiō by ꝑ faith in Jesu christ.

¶ The names of the two speakers.

☞ Phylype. ☞ Nathanell.

PHylippe. I can not inoughe maruaple when I do consi-dre the nature and condition of men. Nathanael. Where-fore saiest thou that? Phylip. Because that I do se that all mē haue one desire & one selfe will and mind, yet neuertheles there is nothynge more cōtrarie then the desyres and wylles of menne after suche sorte that wyth greate difficultie may be found two that be of one selfe accord. Nathanaell. Howe can that be possible to be founde amonge men as thou doest saye: for thou haste holden me two argumētes the whiche be cōtrarye and repugnaunt the one to the other, for howe can menne be all of one selfe wyll and of a contrary wyll, and all of one accord being al in discorde Phy. I thynke thou doest not doubte of the diuersitie & cōtra-rietie of affectiōs willes & humayne opiniōs, for ther is nothyng more euidente, wherfore it sufficeth me to shewe vnto the the vnitie of the desyres and wylles that is betwen them. Natha. When thou haste proued me that, I shal holde the other for all togyther proued,

Contrarietie and vnitie of humayne affe ctions.

for

for the daylye experience doeth beare wytnes hereof. Phy. I wyl that thy selfe be Judge of the cause, wherfore I do aske the if there be anye man vpon the earth whyche doeth not desyre and hath not a greate wyll to be ryche to come to honour to lyue in pleasure & reste and to be verie happy. Natha. in that there is no doubte. Phy. Myne entente is alredy proued for thou doeste se the vnitie of the hertes that is betwen them. Natha. It is true but from whense then commeth that contrarietie: or howe can that procede of that vnitie? Phy. Al the faute doth come of this, that although al do pretende vnto one selfe ende, neuertheles they can not learne the cunnynge nor the waye to come vnto it. Natha. Thou wylte then saye that the wyll is in all men, but the power and the meane doth fayle them. Phy. We se the thynge at oure eye. Natha. And what is the cause. Phy. The hardnes and ignoraunce of the humayne vnderstādynge for one estemeth him rich & veri happy that hath great treasures of gold, siluer, perles, & precious stones, & that hath his garners houses & sellers wel filled, which hath goodli clothing & may be veri sumptuous & pōpiously appareled which is possessor of great cōtreys lādes & lordshipes, Na. There is nothyng in al the world that mē esteme so much as that whych thou speakest of. And that after suche sorte

The cōmune desire of al mē

Mens opinions of the soueraing goodnes.

that euerye one woulde haue that.

The rote of dissencion amonge men.

Phy. And therfore of thys accorde cometh thys greate discorde that is amonge men for bycause that all woulde haue it, and do not care howe so they maye obteyne it, one takeyng one way & meanes, & an other taketh an other waye cleane contrarye, wherefore it is impossible that one shoulde not de wronge & Iniurye to an other, and frome thense doeth spryngе no small enuious hatredes, enmites and dissentions. Na. The thynge is euen as thou sayest. Phy. Admytte that a man hadde obteyned all thys, myght he therefore thynke hym selfe very happy. Nata. None can be truli takē for happi in this mortal life, which is al togither ful of miseries, and in the which the moste ryche be the moste miserable & wretched for they haue more thought care, trouble, and anoyaunces, and be in more greater dangers thē any other, & it is most ofte sene that, that whyche they haue, is no more theirs, thē that whyche they haue not, forby cause them selves most often eyther dare not, or can not vse them but let vs take the case that they should receyue certayne cōmodities of them in thys lyfe, Yet be they assured that all theyr ryches shall faile them at theyr neade and greatest necessitie, for they shall not beare them wyth them, nor yet shal they deliuer thē from death nor frome the Iudgmente of God but shall

leaue

leaue them to suche as shall neuer rue them thanke, but shall bringe them vnto ruyne & shall haue as moche payne and miserie in the spendynge, as they had in the gatherynge.

Phy. That thou hast saied is very cōmon and cleare, but I do consydre an other thynge that is, that man for all these thynges hathe not here so muche occasion to glorye in hym selfe, or to thynke hym selfe very happye as the bruite beastes, for they haue all thys better then man, and haue mo voluptuous pleasures in thys worlde then he, if we do esteme voluptuous pleasures the carnall pleasures of thys world, the philosophers esteemed hym ryche whyche was contente.

The beastes are more happie thē carnal men.

Then accordynge to thys diffinition the beastes be rycher then men, for they be contente wyth that they haue. But man is neuer contente, no thoughe he had the heauen and the earth, to what purpose serueth hym then hys golde and syluer? the beastes haue none nor care not for it, nor yet haue no nede of it And if we muste esteme hym ryche & happye that hathe abundaunce we muste gyue that honor vnto the earth the whyche hath more then all men in the worlde. And to the whyche they muste come to begge it makynge it courtlye courtelye wyth longe trauayle and greate diligence in tyllage who then oughte to be esteemed moste ryche? The earth that gyueth all

or

or the men that receiue of hyr. Nathanaell. He that gyueth is more happy and ryche thē he that taketh for the one apperteyneth vnto greate prynces and Lordes, and the other vnto wreches and fylbelyes. But nowe adayes we haue no regarde vnto that rule but do esteme it more happy to take then to gyue. And therefore they be estemed moste riche and happy that most receiueth of the earth.

Phy. And yet by thys rekeninge shall the beastes be rycher then men, for take the mooste ryches that thou wylt & gyue vnto him meddowes, pastours, and vines, Castels, houses, and palaces, and al that hys herte can desyre. What hath he yet more then the beastes? For if thou wylte saye lodgynges they haue all theyr repayres, some to Caues other to busshes, & other to theyr neastes, where they take all slepe and reste in muche more quietnes thē men, and muche better contented then menne be wyth theyr habitations. And if we muste speake of landes and possessions the beastes haue it without limittes or borders, for they haue the hylles, & valeis forestes, & plaines, the ayre & waters, at theyr commaundemēte, wyth lesse trouble payne and laboure then man, for thoughe man haue greate medowes yet eateth he no hey, and thoughe he haue greate fyldes and vinyardes, yet can he eate but hys fylle, and can haue but hys lyfe, no

more

more then the beastes of the fylde, whyche surmounteth manne in felicitie, in asmuche as they get theyr lyuynges wyth more corporall pleasures. If we shall come to apparell there is no comparison, for of necessitie the Beastes muste clothe men, whych should be all naked, excepte they dyd borowe theyr apparell of them, and dyd clothe them selues wyth theyr skynes heare, and woolles there is no difference but that menne haue more trauaple to clothe them selues bycause they be not contente wyth the gyftes and workes of nature, as the beastes be, but wyll be disguysed & counterfayte newes by theyr artes and occupations, but not wythout greate sweate.

And whē they haue done al that they cā possible do, yet can they not exceade or surmounte the workes of nature that be in the beastes and floures in the fylde, for there is neyther courtyer nor ladye, nor damsell that is better paynted, nor so well dressed or apparyled, as a rose, a lylye, or as the lest flower that the earth bringeth forthe, nor as the marternes, Ostriges, Pecokes, & other suche like Beastes and fowles, and yet do they muche glorye when they maye be decked and trimmed wyth theyr heare skinnes and fethers.

Nathanaell. Yea and yet bye them verye deare.

Phy. Thou maist thē wel know what is the miserie of man, euen in the the same wherein he doeth esteme hys moste greateste felicitie to lye. Thou mayest also vnderstande how that of thys eupll opinion doth spynge so many other, the whyche do put suche troubles betwen men and doth bring them in such franseis that they can not holde them selues with in the limites of nature, but do rather worse then the brute beastes, and yet wyth all theyr trauaple can not haue so muche reste and voluptuous pleasures as they. Wherefore I do conclude that if man were not borne vnto other Beatitude and ffelicitie then doeth lye in riches and worldly pleasures, that he were in far worse condition then the brute beastes and that he shoulde be much more happy to be a swyne, a snaple, a fyshe, a byrde, or some other kynde of beastes then to be a man.

Data. I am of thyne opinion and am muche abashed that the christians do not well know and consider thys, and howe that they runne so madde after these goodes of the earth and worldely lustes: seynge that the panymes and heathen euen by the naturall lyghte geuen them of God haue well knowen & haue condemned the Epicures, whyche put the soueraine goodnesse of man in voluptuousnes.

Phy. And yet they whyche dyd condemne the Epicures albeit they hadde a better opi-

nion then they, yet coulde not they themselues fynde the pathe and ryghte waye for to come vnto thys souerain goodnes, vnto the whyche they dyd pretende to conducte and leade other for some of them dyd Judge that thys souerayne goodnes coulde not be but in hym that was fullye endued wyth the goodes of fortune of the bodye and of the soule, whyche to fynde in anye one man it were verye harde. And by thys doctrine the prophetes Apostles, and true childrē of God should not be verye happye and blessed, and the doctrine of Jesu Christ should not be true, which doth pronounce happy and blessed, the poore in spirite, the afflicted and persecuted for ryghtuousnes sake, and they whyche haue honger thirste, and whych wepe and morne. Epicures. Thre kyndes of godnesse. Math. v. Luke, vi.

Na. Therefore there be other that haue put the souerayne goodnes of man in vertu.

Phy. Those haue well perceyued and felte the inconueniences whych I haue before touched, but for all that they coulde not hytt the whytte, for they dyd neuer well vnderstand what was the true vertu that might leade vnto that soueraigne goodnesse, and wyth great paine did they onely atteine vnto the shadow and coulde not fynde the verye ryghte waye to leade them for they dyd alwaye leaue a mā vnto hym selfe, the whyche can in no wyse fynde that same souerayngne goodnes, except The soueraine goodnesse of men.

he

he go out of hym selfe. Natha. where wylte thou then that he shall seke it. Phylippe. Out of hym selfe and of al creatures. Nata. Thou wilt thē that he go seke it in God. Phylp. In whom shoulde he fynde it but in him, in whō not only it is but is him selfe that same soue-raygne goodnes, for thou doest knowe well that man is insaciable and that he can neuer be contente and satisfied excepte he haue all And thoughe he had the heauen and the earth the sea, and all that is contepned in them, yet shoulde he not be satisfied and fylled. For he should not therby haue al, for he can not haue al except he haue God to whō al thinges per tepne and be hys owne, in the whyche onely he may be satisfied and perfecte accordynge
Psal. xvi. to the testimonie of the prophete saying, then shal I be filled whē thy glorye appeareth for without hym what swaye we fynde, but vnhappines, synne, Death, malediction, dānation & hell. Nata. I belene that nowe thou hast hyt the whyte, but the hardeste is yet to do for it doth not suffice to know vnto what place & ende we ought to go, nor yet in what hauen or port we desire to arriue, excepte we knowe the meane waie to come vnto it, wherefore I desire muche that if thou knowe it that thou wilt teache it me. Phy. It is necessarie that he knowe it that should teach it vnto other, and there is none that can knowe it but he that

hath

hath bene there and gone the Jorney. Natha. There is thē no liuynge man that can know it, Phy. And therfore muste we haue recourse vnto God, whyche wyll gyue vs a guide to leade vs and hathe all readye gyuen vs one whyche can neuer go out of the waye, that is Jesus Christe hys sonne oure Soueraygne maister whyche is come downe from heauen for to learne vs the waye, and bryngе vs thither, for as he hym selfe wytnesseth that none can ascend vp into heauen, but he that is come down from heauen, namely the sonne of mā that is in heauen, none can come vnto my father but by me, I am the gate the doze, the wai the trueth and the lyfe, he is the true ladder that Jacob sawe standynge vpon the earth & reached vp to heauen. The angelles of God goinge vp & downe vpō it, and the Lord god leaninge vpon it, but for to make vs the waie shorter, playner, & more esie he hath brought vs the heauens with hym selfe, and that same soueraygne goodnes in suche sorte, that we nede not to pas the seas nor the mountaines, nor to go any longe waye or Jorney to come vnto it, & neade not to go out of oure selues, but of oure olde adam, for the kyngdome of heauē is at hande, and the kingdome of God is within vs, we haue the worde neare vs & in our mouthes if we can know it. Na. How thē Phy. The maister whyche is descended from heauē

The waye to come to souerayngе goodnes.

Mat. xxiii. xi.
John. iii.
John. ix.
John. i.
The lader of Jacob.
Gene. xxviii.
Deut. iii.
Rom. i.
Ephe. iiii.
Colo. ii.
Math. ii.
Luke, xvii.

heauen, and that souerayne doctor whych the celestiall father hath sente vnto vs doth teach vs thys sciēce in two wordes sayinge. Thys is the lyfe euerlastynge. That they do knowledge the one onely true God, and hym whōe he hath sente Jesus Christe. Na. Thou wylte then by that conclud that the souerayne goodnes of manne, and his true felicitie and beatitude, and the meane to vnite and knyte all mē in one selfe herte, and one verye wyll is to knowe God by Jesus Christe hys sonne.

Knoledge of God.

Phy. Thou concludest verye well. Nata. If there neede none other thyngeat the leste, all the christians should be verye happie for they do all knowe God and Jesus Christe theyr Sauiour, but it is neuertheles maruayle that there is so lyttle vnitie amonge them, seynge they haue all that knoweledge.

Phy. If they had that knoweledge wythout doubt thei shouldbe al of one accord & should be verye happye and blessed, but there be very fewe that hath that knowledge as it shuld be had. Nata. Is there thē .ii. sortes, to know God? Phy. Euen as there is two sortes to beleue. For to beleue in God, and knowe God, cometh all to one. Saynte James doeth saye that the Deuyles beleue and tremble before the maiestie of God. But they beleue not in suche sorte, as the faythfull children of God do. They beleue there is a God, and do feare

Two sortes to knowe and beleue God.

mes.ii.

hym

hym, but not as the good chylde feareth hys father, but as an euyl doer feareth hys Judge Notwythstandynge also they do beleue ther is one God, yet beleue they not God is their God, that is to saye, that he is theyr Sauioure and father, readye, benigne fauorable and mercifull, and that he wyll shewe vnto them hys grace and mercy thorow his sonne Jesus Christe, for so is the nature of God, & hys propre office. And he that knoweth hym not so, knoweth hym not to be hys God, but doeth hold him as a cruel tyraunte the which he doeth more feare then loue, for we can not knowe him to be other without Jesu Christ, because that the euil cōsciēce which doth fele it selfe culpable of hys Judgment causeth him so to repute hym, wherefore it is impossible that any shoulde haue the true knowledge of God, suche as is required to come vnto thys soueraygne goodnes, but he that hathe hym in cōtemplation, not in hym selfe nor in him to be cōsidered barely, & in his maiestie, nor in any other habite then in this humaine flesshe whyche he hath put on by hys sonne Jesus Christe, in the whyche he hathe declared hys goodnes, loue, mercie, and tauoure, towardes man, and it is not possible that he that knoweth hym otherwise shoulde loue hym, if he loue him not, he cā not willingly honour him nor yet promptlye and redelye obey hym by-

The true knowledg of God

cause the knowledge that he hath is to muche vnperfecte, for this is the true knowledg that doeth moue and enduce man to honour hym. Natha. And what is the true waye and maner to honour God, wyll he that we offre vnto hym, breade, wyne, candels, or money, calues, sheepe, rammes, or other suche lyke thynges? Phy. That were a greate blasphemie & sacrilege to haue suche an opinion of God as to thynke that he whych hath made all thynges of whose hande we receyue all, whyche is immortall, incorruptible, and in hym selfe whole and perfecte, should neade or take pleasure in these corruptible thynges whyche he hath giuen vs for the sustinaunce of our pore mortall bodyes.

i. Timo. ii.

psal. Cxxxv. Gene. i. Psal. xv

Natha. Howe wylt thou then that man shall serue God? And wyth what offering wil he that we present him? Philip. God which hath made the sun, the moone, and the sters, what neede hath he of our light, he which onely is rich and perfect, what nede hath he of our rychesse, the which he him selfe hath gyuen vnto vs, is he as a litle chylde, whych must be appeased wyth an apple, or as a mortall or corruptilbe man taking pleasure in caducte and transitorie thynges as mē do? Natha. What is it thē that mā may giue vnto him? Phi. He requireth not that man shoulde gyue hym any thyng, but that he shoulde receiue of hym

for

for the nature of God is) which our soueraine Lord is) not to take but for to gyue, & do good vnto all. Natha. Wherewith shall man then serue him. Phi. We can do no other seruice vnto God, then doeth the poore begger, blind, sooze, laime, and lazer, and beynge all togyther vnprofitable, askinge hys almes at the gate of a kynge, or as an euyl doer, theefe, traytour, and robber, askynge hys pardon. Natha. Wanne then hath no greate occasion to glorye in hys owne merittes. Phy. And yet lesse. Nathana. Can man do nothynge els? Phy. We neyther can nor may do that without the grace of god and his holy spirite do leade and cōducte hym to the ende he shoulde haue no matter wherein to glorye, but in God onely. Natha. That is not verye vneasye to do, nor there is no man vnto whome it shoulde not be easye ynough he to serue hym, seynge we muste but aske and begge. Phy. It is more harde then it semethe for albeit that the wordes seme verye playne and easy, neuertheles they comprehēde great thynges, the whych surmounte the humayne power Natha. Expound me then those thynges. Phy. ffyrst they do contayne the inuocation, & callyng vpon the name of God, which is the moste greateste and moste singuler honour that we can do vnto him.
Natha. What is there more. Phy. We can not vnderstād this inuocation wythout fayth

for it is wrytten, who so euer calleth vpō the name of the Lorde shalbe saued. But howe shall he call vpon hym, in whom he hath not beleued, it doeth then followe, that man can not call vpon God ryghtly wythout trustyng in him, & be fully assured of his goodnes & good wyll towardes hym, Natha. That is verye certayne. Phylyp. Then as thys same truste in God incitethe and enduceth man to call vpon hys name, and praye vnto hym in al necessities, euē so of the other parte doth it moue and enduce by the same to gyue thankes for all the benifites whyche he receyueth of hym, knowlegyng that all goodnes proceadeth of him, and that without hym mā is nothyng. Gyuyng of thankes.

Here is thē an other parte of the inuocation and callyng vpon the name of God the whyche contayneth the obeysaunce or obedience, whyche we owe vnto hys holy wyll, whyche is a maner of action of graces or geuyng of thankes, for from whence doth procede suche obeysaunce, and all the good workes whyche the fayethfull can do in the honour of God, then from the loue whyche he doth beare vnto him, and it can not be loue wythout the knowledg of him that is beloued this loue then proceadeth of the knowelege the whyche he hath of God, & of hys graces and benefites whych doth incite vs patiently to put our truste al wholly in hym to abide &

loke for al at hys hand and to serue and ho-
noure hym in all that we maye knowe to be
pleasynge and acceptable vnto hym. Natha. True seruing
By all that I can comprehende and vnder- of God lieth
stand al the seruice of God that lyeth in fayth in fayth
Phy. She is the fundation and spryngе for
wythout hyr it is impossible to please God, & Hebr. xi.
so can oure workes not please God, excepte
that fyrste we be pleasaunte and agreable vn
to hym, for he doeth not accepte the worke bi-
cause of it selfe, but bicause of the persone that
doeth present it, and it is not vnto hym accep-
table, but as the persone is vnto hym accepta
ble. Natha. He hathe then a respecte and is an
acceptor of persones, & yet it seemeth that the
holy scripture saieth the cōtrarie. Phy. That
whiche I do say is not cōtrarie vnto the pla-
ces whch thou so vnderstādest, but thou shoul
dest vnderstande that amonges the sonnes of
men there is none, whyche of hym selfe is ac- Rom. iii.
ceptable vnto the celestial father, but only he Act. x.
of whom he hath saied. This is my welbelo-
ued sonne in whome I am well pleased. Se-
ynge then that he onelye is pleasaunte, vnto
hym it is not to be thought, that anye worcke Math. xiii.
can please hym, but that whyche is done by
hym, for if we hated any persone he could do
nothynge that might please vs, and of the cō
trarye parte if we loued hym, he could do no-
thyng that might displease vs but we would

take all that he dyd in good parte, if we wyll then please our celestiall father, we must neither offre our selues, nor none other thynge to hym, before we haue made appoyntmente wyth hym, and he receiued vs into hys grace fauour & loue, & that cā we not obteine except we take awaye the cause whyche hath put the hate and dissention betwen vs and hym that is to saye, the synne whyche can not be defaced and taken awaye, but by the meane of Jesus Christe. And therefore it is necessarie for vs to go vnto hym to be purged and made cleane, and the meane to obteine thys by him is the fayeth by the whyche our hertes be purified and we Justified, that is to say absolued, and declared and pronounced Juste before the iudgemente of God, bycause that by the same fayeth we be vnite and coniopned wyth Jesus Christe beynge all membres of hys bodye, vnto the whyche hys membres he doeth communicate all hys goodes, and maketh vs partakers of hys obeydience and rygh tuousnes, so that it serueth nother more nor lesse, then if it were oure owne proper. Inasmuche then as Jesus Christe is in vs and we in hym, & that hys righteousnes is ours and liueth in vs and dwelleth in oure hertes by fayeth, and by hys holye spirite, it is very certayne that, that fayth can not be idle without bryngynge forthe good fruite, seyng the

Esaie .liii.
Justification
Act.xv.
Rom.vi.xii.
1 Cor.xii.
Ephe.v.
John.vi.xii.

1.Cor.i.
Ephe.ii.
Gala.ii.
The rote of all good workes
John.v.
Rom.xi.

that

that he is the true vyne, and good olyue tree, vpon the whyche we be planted and graffed it is impossible, but the fruite which we beare or bryng forth, and the worke whyche we do shoulde not be to hym acceptable because of the good rote out of the whyche they spryng, and bicause the celestiall father reknowlegeth the worke of hys sonne in vs for whose loue he doeth beare the imperfection, whyche abydeth al wayes in oure fleshe durynge thys mortal life, but it is cleane cōtrarie of the Infidels and reprooued whyche can not be acceptable vnto God, nor no workes that they can do bycause they be wythout Jesus Christe, without whō non cā be beloued of the father.

Nathana. I do vnderstande nowe the cause whye the holye scripture doeth attribute the Justification of man vnto fayeth, and giue it so great prayses, and who so euer vnderstode thys poynte as thou haste declared it, should haue no occasion to be so much offended with thys doctrine, as some be, for they saye, when the Justification of fayeth is preached wythout the workes of the lawe, that they wyll abolish and put awaye good workes.

Sclaunder of Justification by fayth.

Phylyppe. They vnderstande verye euyl, but that sclaunder doeth come of the doctryne of the Sophysters and hypocrites whyche hath learned menne to put the wayne before the oxē, (as ỹ prouerbe goeth) ⁊ to builde without,

fundation, wherefore when they shoulde be reformed and otherwyse taught they do find it a newe and strange doctrine because they haue bene norished in suche a contrarye way.

Natha. Tell me thys some thyng more clearlye. The tre can not beare good fruite except it be fyrste a good tre. And therfore the good fruite doeth not make the tre good, but the good tree makethe the fruite good, but they wyll haue the fruite before the tre, and wyll make the tre good by the fruite, which is impossible Natha. Thou speakest yet somthyng darkely. Phy. Thou shalt haue it more clearlye. They wyll haue rightuousnes in a man before it be in hym, and wyll that he doeth workes of Justice and ryghtuousnes, and by the same to be Justified. But howe shal he do the workes of Justice, excepte he hym selfe be fyrste iuste, and that can he not be but by the Justice and ryghtuousnes of Jesus Christe, and that can not be obteyne but by fayth wherfore wyth good ryght is the honour of Justification gyuen vnto fayth, seynge that she is the rote and fundation of the same, and of all good workes, the whiche proceadeth of the same rote. Nata. I vnderstād this now welynoughe, but in as muche as fayeth hath such vertue, declare vnto me what fayeth is. Phy. Fayeth is a certayne and assured knowledge and a fyrme persuation and truste of the loue

Math. xii.

and

and mercy of God towardes vs for the love of Jesus Christe hys sonne. Natha. A manne whych wyll have thys faieth whole and perfitte, what is he bounde to beleve. Phylip. Al that is contayned in the holye scriptures, but because that thys doctrine of faeth is ample and large it is drawen into a briefe and shorte summe for the healpe & succoure of the weakenes and infirmitie of the humaine understandynge, and the memorie of the poore and simple people. Natha. What understandest thou by that shorte summe, is it the crede of the Apostles? Phy. It is the verye same. Natha. Wherfore is it called the Crede of the Apostles. Phy. Because it is a shorte summe of the doctrine Apostolyke, and a whole some contaynynge in fewe wordes the principal poynctes and articles of the fayth and christian religion. Natha. I desyre muche that thou woldest declare it vnto me poynte by poynte, for it doeth not suffice to can saye it by herte and confesse it wyth the mouthe, speakynge as the pies wyth out understandynge what we do saye. Phy. It is verye certayne that the confessiō of the mouth profiteth litle except it procede of faith frō the herte. Nata. That understand I well, and therfore do I desyre to have a more playne understandynge, for howe can I perfectly beleve that which is cōteined therin without the understāding of it, for it is not

The summe of fayth

possible that in those fewe wordes shoulde be comprehended al the apostolyke doctrine, but it conteyneth greate matters, and many good ly poyntes worthy to be well expounded and opened.

Phylyppe Thou takeste it not a misse, and seynge the good desyre that thou haste, I am verye well contente to satisfie the same, but nowe I haue no conuenient leysure, for it cā not be so shortely done, wherefore thou shalte haue a litle patience vnto anone, when I shall haue a more conuenient leysure, the better to satisfie thy desyre. Nata. That is very resonable, & reasō doeth require that I which would be taughte take the tyme whyche seameth to the moste mete, but if thou tarye longe I will come & put the in remembraunce. Phy. Thou shalt do well, and fare thou wel to oure nexte meatynge, God conducte and bringe the a gayne shortlye.

☞ In thys seconde dialoge is declared the fyrste parte of the Crede of the Apostles, in the whyche is spoken of the trinitie, and vnitie of God, and principallye of the father, and of the proprietie vnto hym distributed, and of the creation of all thynges, and what fruite we oughte to beare.

Natha

NAthanaell, I trust thou hast not forgotten the promise thou made vnto me, & therfore I am come to put the in remembraunce. Phy. If thou hadeste not come I determined to haue come to the, but thou hast preuented me. Natha. The greate desire that I haue to here & vnderstāde the thinges that we haue communed of togither, hath enflamed and steared me forward. Phy. If thou haue a greate desire to heare, I haue no lesse to expounde, and confarre wpth the, for what communication maye we deuise more honest and profitable, or for better recreation then to common of oure fayth & religiō and of the goodnes & mercie of God toward vs. Natha. There is no doubte and therfore I praye the begyn to enter into the matter. Phy. The better to reduce al thinge by order, recite firste the Crede to the ende that wpth freshe memorye we maye well considre that whyche it doeth contayne in generall, and after we shal expound it by particulers.

Nathanaell. I beleue in God the father almyghtye maker of heauen and earth. And in Jesu Christ hys onely sonne our Lord, which was cōceiued by the holie goste, borne of the virgin marie, suffred vnder ponce pilate, was crucified, dead, buried, & descēded into hel, the thyrd day he rose againe frō death, he ascēded into heauē, & sitteth on the right hād of God

the

the father almighty, from thense he shal come to Judge the quycke and the deade. I beleue in the holye Goste, the holy Catholike church the communion of sayntes, the forgyuenes of synnes. The resurrection of the bodye and the lyfe euerlastynge. Amē. Phy. The better to deuide these matters for the healpe of the memory we wil deuide the crede al generally in foure principal partes, & thei of the .iiii. partes that shalbe most tedious & lōgewe mai deuide wher it shal seme vnto vs most mete for the playner vnderstandyng, and the better to kepe all thynges in memorie. And in the first shalbe spoken of God in generall of the person of the father, & of the creation of all thynges. In the seconde of Jesus Christ our Lord and of oure redemption. In the thyrde of the holye Goste. In the fourthe of the churche, & of the thynges vnto hyr appertayning. Nata. Thys order shalbe very good, let vs therfore come vnto the fyrste parte, what vnderstandest thou whē thou saiest I beleue. Phy. That I do put my whole confidence trulte & hope in hym, in whom I beleue, trustynge in hym wyth all my herte, abydynge and lokinge to receyue of hym onely, ayde, succour, saluatiō, lyfe, and al good thynges. Natha. Thou doest then confesse that thou trustest al wholly in hym, and in none other. Phy. It is so, for it is tru, that who so euer trusteth in him shal

What it is to beleue.

Psal. xviii.

not

not be deceyued nor confounded, and I say I beleue, because that none other can beleue for me. Natha. It semeth bi thy wordes that thou wylt affyrme that faith doth not serue but to him that hath it, & that it profiteth not to another but vnto hym whose it is. Phy. I denye not but the fayth of other may serue for prayer vnto God for me for my conuersion and my synnes, and for to presente me vnto hym & aske of hym my saluation, as we haue example in the sicke of the palsepe, but if I haue not fayth also in my selfe, I can not receyue it.

In what the fayth of other may profitte

Natha. What sayest thou then of thē whiche forseth not to vnderstand and knowe the doctrine of fayth but doeth suffice them to saye I beleue in the holye mother church, I beleue that whych the holye churche beleueth, albeit they knowe not what she beleueth, and doth truste more in the fayth of other, then in theyr owne. Phy. The prophet hath learned me to speake and fele otherwise when he hath sayd, the Juste shall lyue by hys fayeth, wherefore I do conclude, that euen as I can not lyue by the soule and life an other, but of mine owne, that also my soule can not lyue by the fayeth of other but by hys own fayth, whych giueth hym lyfe as the soule to the bodye. Natha. Seynge then that the faith doth vinifie man, it muste then be lyuelye, and that the fayeth whyche is deade is no fayeth. Phy. Yes it is

fayth

fayth as a deade man is a man, wythout hauynge lyfe, mouynge nor felynge, wythout whych thynges man can not be man, but a deade carion, or els it is fayeth as a paynted fyre is a fyre wythout heate clearnes or light whyche be thynges impossible, and contrary to theyr nature. Natha. They then whyche doeth saye they beleue, wythout knoweynge what they do beleue, and settel them selues at all auēture vpon the fayth of other, haue not the ryght fayeth. Phy. What fayth may that be, whyche hath no fundation, nor ground vpon the promises of God, beynge ignoraunt of thē, for the tru faieth hath for his ground & fundation the promise of God, and his word wythout the whiche it can not be fayth.

The fundation of fayeth

Natha. What is it then? Phy. If thou wylte call it fayth, and abuse the worde we may cal it fayned, paynted, historicall or deade faieth. For faith can we not rightlye call it, in suche sorte as the holye scripture doeth take and vnderstand the worde fayeth, wherefore if thou wilt cal it by more propre names, thou maiste call it fantasie, or foleish opinion, or els temerite and presumption. Natha. I am inoughe satisfied in thys poynte, tell me then nowe what is that God in whōe thou beleuest, for I haue determined thus to examine the, point by poynte, not as an inquirar of thy fayeth to examine thy fayth and thy conscience, but for

to learne and to be taught of the. Phy. Thou demaundeste of me a thynge the whyche no vnderstanding can comprehend nor any tong ouer accordynge to hys dignitie. Nathanael Wherefore thē calleste thou hym God, if ther be no tongue that can set forth his name. Phy It is very certaine that many names be attributed vnto hym of al people, tonges & natiōs but there is none that maye perfectlye diffine and declare hys nature, hys essence, hys dignitie vertue and maiestie. Natha. To what purpose serueth then those names? Phy. For to healpe and succoure the humayne infirmitie, vnto the whyche muste be set forth and described suche thynges as it may comprehend and knowe for hys saluation. Natha. Seyng ther is no name in heauē nor in the earth worthy nor sufficient vnto hys maiestie, at the leste declare vnto me what thou vnderstandest by the name whyche thou gyuest vnto hym, and other lyke.

The name of God

Phylippe. I vnderstande not a creature mortall, visible, and corruptible: but a spirite whyche is not created, but eternall wythout ende or beginnynge, a maiestie, essence, diuinite, power, wisdō, goodnes, mirable & infinit a soueraine goodnes hauing all in hym selfe, haupnge no neade of anye maner of thynge beynge sufficiente vnto hym selfe, and to all creatures, of the whyche he is onelye the au-

What god is
Iohn. iiii.
Esaie. xl. xx.
Psal. xv.

thor

author, creatour, gouernour, cõseruatour.

Natha. Wherefore dost that call hym likewyse father almyghtye. Phy. The better to declare and open that whyche I haue sayed.

Nata. The name of father howe is it semyng or appropried vnto God.

Wherefore god is called father. Ephe. i.

Phy. It is semynge vnto hym for dyuers causes and reasons, the firste for almuche as he is father of oure Lorde Jesus Christe. And after bycause that he is author of all thynges and of the whyche descendeth all fatherheade as well in heauen as in earth, and singularlye bycause that he is of a moste fatherly affectiõ toward hys elected, vnto whõ he doeth shewe hym selfe as a moste louynge father toward hys chyldren, and doeth holde and take them for hys, for the loue he beareth vnto Jesus Christe hys natural sonne.

Natha. Expounde me al these poyntes by perticulers, and tell me fyrste howe he is father of oure Lorde Jesus Christe, and howe Jesus Christe is the sone of God Phy. This place shoulde be better intreated in his place in the seconde parte of the crede in the whych Jesus Christe is clearlye called the sonne of God, but in as muche as thou requirest now the exposition of it, I am content to satisfye thy desyre for the matters be after suche sorte coniopned togyther that it is verye harde to seperate them, and it is almoste all one to de-

clare

clare it here in the fyrste parte, and in the seconde, so that whyche shall be here towchede hath no neade to be here resited, but shal serue for the one & the other, & if there be any more in this matter to be opened for to obteine the more vnderstandinge, we may passe the more lyghtlie ouer, and neede not to tarye so longe vpon it, for there shalbe inough of other matters to be treated of. And for to answer vnto thy question Jesus Christe is the sonne of God, accordynge to hys diuinitie, bycause that he is begotten of the father eternallye, & is one selfe essence and substaunce wyth hym, and accordynge to hys humanitie, forasmuch as wythout seede of corruptible, man & synne he was conceiued in the wombe of the virgin by the operation of the holye Goste.

The eternall generation of Jesus Christe John.i.

Natha. Thou openest vnto me secretes, very darke and harde to be vnderstande, for if Jesus Christe be God, howe can he be begottē of the father, & howe is it possible that God shoulde beget God, seynge he is not but one immutable and incorruptible. Phylipe. I do well confesse that these misteries surmounteth oure vnderstandynge, and be incomprehensible vnto the humayne fragilitie, & therefore be they called misteries that is to say secretes hidden and darke, but we may not conceiue here a carnall opinion, vnworthy of the maiestie of God by these wordes as thoughe

Deu.vi. Psal.xvi. Rom.i.

we spake of mortall men. Natha. Wherfore spake we so then? Phy. Because that for lacke of words & more proper and meete vocables, we be cõstrained to borowe these of the common language of men, to thende that by humayne and easy similitudes we may declare the thynges celestiall and deuine whyche do excede the capacitie of oure rude vnderstandynge whiche can not cõprehende any higher lãguage. Natha. What similitude and comparison hath the begettynge or generation of the sonne of God wyth that of the carnal father, and of his sonne. Phy. We must fyrst in thys consideration and application cast away and reiecte all absurde, straunge and carnall cogitations, & thoughtes. And we muste not here dreame of suche begettynge or generation, as the poetes attribute vnto their Gods. Na. Opẽ vnto me that similitude as thou vnderstandest it. Phy. Euen as the chylde is begotten of the father, & of his proper substance vnto his Image and sphenes of suche substance and nature, as he is, and doth take his name of hym, being called man, as he is: euẽ so Jesus Christ is trulie called God, beinge the Image of the father, of his substance and nature, representynge the father as the true and naturall chylde, after suche sorte, that he that seeth the sonne, seeth the father. Natha. There is then generation & corruption in the

The manour of speakynge of the scripture.

Jeremi. xxxii.
Collos. i.
Hebre. i
Jhon. xiiii.

diuine

dſuine nature. Phy. In this there is a great di
ference betweene the generation of God, & of
mē. And we muſt not ſtretche the ſimilitude &
comparison to make it answer to al pointes, &
to applie it in all thinges wyth the humayne
generation. Na. Howe muſte we then vnder-
ſtande this? Phy. Mā engēdreth his childe of
corruptible ſeed, becauſe he is corruptible. And
of neceſſitie the father muſt be before the child
But in God it is al otherwiſe. Na. Shew me
the difference. Phy. It is not poſſible for me to
cōprehende this, nor vnto any creature liuing,
nor to cā open that whiche I do vnderſtande,
feele & beleue herein. But I ſhal aſſay to make
the thing ſumthing more open by humaine ſi-
militudes: albeit there is no cōpariſon of the
creature vnto the creatour. Na. I deſire much
to haue a more cleare vnderſtandinge of this
place, of the which many do ſpeake wythout
vnderſtanding it. Phy. There is no creature
whiche doeth not repreſent his creatoure, and Creatures I-
the worde & vertue of the ſame, by the which mages of the
all thynges be made. Wherfore we wyll take creator.
the ſunne, whiche is a cleare Image, and ma-
nifeſt vnto all men, for to make vs thys the
more eaſie, folowing the example of the aun-
cient wryters, whyche haue wyllyngly v-
ſed thys compariſon. Nathana. The thynge
pleaſeth me veri well. Folowe thy purpoſe. A ſimilitude
Phillippe. As the ſunne caſteth hys beames, of the ſunne.

whych be engendred & come forthe of him by the which he lyghteth, is sene, & manifest unto men, he gyueth cleames and lyght upon the earth, he doeth norishe and viuifie all thynges, & yet neuer was nor neuer shall be without the same his beames, albeit they be engendered of hym, nor they wythout hym lykewyse. Euen so Jesus Christe is the beames, splendor, glorye, and Image of the father, after suche sorte begotten of him, that neuer the father hath bene wythout hym, nor he wythout the father, and by hym we se and knowe the father, as we know the sonne by hys beames, by him the father doeth illuminate, saue norishe, and viuifie vs, and by the holye gost proceadynge of hym, and of the sonne, as the heate and vertue of the sunne.

Hebr. ii.
Colo. i.
Ephe. i.

Natha. Notwythstandynge that no similitude nor comparison can be hygh inough, propre nor worthye, to discriue suche a maiestie, neuertheles thys same doeth not seeme verye vnpropre? Phy. But we must alwaies vnderstād that in god ther is neither accidēt nor qualitie, but al that is in him is god & thing most substācial & conuenient vnto hys nature, and diuine essence, in the whyche we haue to considre the father whyche is as the roote originall the fountayne beginnynge, and the fyrste cause of all, and after hys sonne whych is his worde and hys eternal wisdome, not that we

shulde

shoulde vnderstāde that Jesus Christ should be only as a worde spoken in the aire, whyche vanisheth and sodaynly is gone, or wryten in any corruptible boke or storye. But bycause that man doth gyue knowlege of that, which is in hys herte and opē hys thoughtes by his worde, whyche is the Image of hys vnderstā dynge and mynde for to represente and open the same vnto other: the scripture also doeth call Jesus Christe the eternall worde of God bycause that by hym God doeth open hym selfe vnto men, as we do open and make manifeste oure hertes by oure wordes. But thys worde is not a voice or sounde, or a corporall or corruptible thynge, whyche may perishe in God, as it is in vs, but doeth abyde alwayes in God, and is substancial, and of suche a nature as he whyche hathe begotten hym is, he is also the holye Goste, whiche is hys vertue and power, and is after suche sorte extended ouer all the worlde, and shede forthe vpon all thynges that yet he doth not leaue nor is seperated but doeth abyde alwayes in hym selfe which doth fulfil the heauen and in the earth. Natha. Euen so do I vnderstande but let vs come vnto the other reason, wherfor thou callest himfather. Phy. Because that as the sonne doth take his being, his begining his life, his norishment, and all that he hath of his father beinge also afterwarde brought vp & gouer-

John.i. Prouer.viii.

How God is father of all creatures.

ned of hym: euen so al creatures take their be-inge and conseruation of God, whyche by his prouidence and fatherly goodnes doeth conducte and gouerne, nourishe & vpholde all the creatures, whiche by his inestimable power he hath created, and speciallye Man, for whom he hath created al thynges, and whom he hath adopted and chosen for his chyldren and heires by Jesus Christe oure Lorde. Qu. Doth it not suffice to call hym creatour of al thynges? Phy. The name of the father doeth beare and contepne muche more. For al be it, that God is creatour of al thynges, yet doth he not cal hym selfe father of al creatures, but of mã. And not of al men generallye, as of his chosen and elected. For he doeth not call hym selfe properly father of al men. Of the which he is creatoure: but of them onely, whyche he hath elected, loued, boughte and saued in his sonne Jesus Christ, whyche he doth holde for his chyldren and gyueth vnto thẽ his immortal inheritance. As the father maketh his sõne his heyre, whyche he doth not vnto the reproued and cupll. Yet neuertheleſſe he doth nourishe, keepe and defende them, as he doeth the beastes and other creatures. And that principallye for two reasons. The fyrste is the better to declar hys inestimable goodnes, which is so greate, that there is no creature, what so euer it be, howe vyle abiecte and lytle so euer

it cã

it can be vnto the whyche he woulde not the same hys goodnes should extende, and shuld feele of it. Yea, euen hys enemies whyche do blaspheme hym, of the whyche neuertheleſſe taketh he yet the care and charges, purſuyng and folowynge them wyth hys fauourable goodneſſe, for to ouercome the malice of their hertes.

The other reaſon is becauſe of hys elected, vnto the whyche he maketh all thynges to ſerue. And for the whyche he doeth vpholde all other creatures, and doeth ſpare euen the euyl, to the ende his chyldren ſhoulde haue no hurte, nor periſhe wyth them. But he hath an other maner of care of hys elected and choſen, and hath called them vnto a more greater bleſſynge and benediction, then vnto that whyche is commune vnto vs wyth the brute beaſtes, And therefore wyll he not onelie be called and holden of vs, as oure creatoure: but alſo for father to the ende that we maye be aſſured that not onelie we holde oure lyfe and byrth of hym, but alſo that he hath a ſinguler loue towardes vs, and more then a fatherlie affection, whyche neuer doth forgette, forſake, refuſe, nor reiecte hys chyldren, but hathe a perpetuall care for to keepe and ſaue, for to healpe and ſuccoure them in all theyr neceſſities and in all daungers and perylles. Math.6. i. Timo.iiii

Natha. Accordynge to thyne exposition the name of father attributed vnto God doeth not onelye comprehende the creation, but also hys prouidence, and the infinite goodnes whyche is in hym, of the which doeth folowe that they whyche denye the prouidence of God makynge hym careles takynge frome hym the thought, care, and charg of hys creatures, beleueth hym not to be a father.

The prouidence of God

Phy. They beleue not God, to be God, but do make hym more in humayne & cruell, then the poore queane that came to Solomõs iudgmente, yea then the Dogges, wolues, lions, and all other wylde beastes. Natha. Howe so Phi. The poore queane hath care for hyr childe beyng moued of pity and cõpassiõ towarde it the wylde beastes norishe and defende theyr litle younge ons, & take such care and thought for thẽ, that many times they suffere them selues to be slayne to saue them, and shall God then forget the worke of hys owne makynge and not care for hys owne proper chyldrene, which he doth more loue thẽ euer any mother loued hirs, wher should be thẽ that soueraign goodnes, what God or father shoulde he be if he shoulde forsake hys chyldren after they were borne, and suffre thẽ to perish, the true christians knoweth no suche God, but doeth leaue hym to the Epicures.

Natha. Certaynely we be marueloussly blyn-

ded

hed if we can not cōsidre that, but wherefore putteſt thou to it almyghtye. Phy. For to ſhew that he differeth far from our carnal fathers which cā do nothing of them ſelues, but he may do al that he wil both in heauē and in earth. Natha. And to what purpoſe doeth it ſerue vs to knowe that he is almighty.

Esaie. xl. xlix.

Phy. That knowledge doeth beare & bringe a greate aſſuraunce into oure conſciences for beyng aſſured that he is oure father that hath adopted and choſen vs by hys ſonne Jeſus Chriſt, we nede not doubt of hys good wyll and fatherlye affection, towarde vs, ſeynge then that we be aſſured of hys good wyll, we neade not feare but that he wyll put it in execution, ſeynge he is almyghtye and hathe the power.

Natha. It is very hard and difficile for a mā to do anye thynge excepte he haue theſe two thynges togyther that is to ſaye, the wil and the power, for the wyll wythout the power what can it profitte and to what purpoſe ſhal the power be employed if the wyl be not ther.

Phylype. And therfore when we call hym father, we cōfes alredi the aſſurāce that we haue of hys wyll towarde vs, and to the ende we ſhoulde abyde, and knowe that hys wyll is not vayne wythout puttynge anye thyng in effecte we attribute vnto hym almyghtye, the whych thynges do teach vs that he is not as

a mortal man, whyche often woulde and can not. Or like vnto a tyraunt, or some rych man of power, whych might do much, if he would but his wyll not answerynge or agreing vnto his power. Nathanaell. It foloweth then of that whych thou sayst, that God doth not keepe hys power in hym selfe, as the couetous man or vsurar doeth his ryches in hys treasurie or coffers wythout distributinge any to any man. But doth continually exersice hys power and goodnes amonge hys creatures. Phi. So would I haue sayed, & that al creatures be vnto hym subiectes & at his disposition. And doeth cōducte & gouerne them as it pleaseth hym. And none cā hinder hym.

Psal. viii
Ephe. i.
Hebre. ii.
Psal. Cxiii

Nathanaell. Seinge it is so thou mayest well saye, that, that knowledge doth brynge great reste vnto our consciences. For if we could so sirmelie beleue thys wyth oure hertes, as we do easelie confesse it wyth oure mouthes, we shoulde neuer be in feare of any thynge, for in asmuch as we be assured that God hath al in hys hande, and that he is alwayes so doing, that nothyng can be done, neither in heauen nor in earth wythout hys councel & ordinaunce, and that there is no creature that can do any thing, not so much as to make tof al a leafe from a tre, or to make an hed hear whyt or black, without his wil. And hauyng leaue of him & beyng suer of the other part that ne

Math. x
Math. v

ther

ther he wylleth or doth any thynge, but it is good, and ther is nothynge good but he willeth it: what ought we then to feare? Is ther any creature that may noy vs? Phi. In that it doeth appeare, that we be al hypocrites, and that we do not beleue God to be the father almyghtie. Seing we be so fearfull. Nathanaell. When I do consyder well these thynges, it doeth seeme vnto me, that they whiche do praye vnto the angelles, or holy sayntes, or put their truste in any creature, whatsoeuer it be, hath not truly that sayeth, whyche thou confessist. Philip. They be as farre of, as from the heauē vnto the earth. For if they dyd beleue that God were their father, as they do confesse hym wyth their mouthe, thei shoulde rather haue their recourse, hope and refuge, in hym then in any other. Nathanaell. But they saye they haue their recourse vnto hym, and put in hym their truste But they do it the better to obteyne hys fauoure, fearynge leste because of their synnes he wyll not heare them. Wherefore thei do truste that when thei do ioyne the saintes wyth hym that they shall be soner succoured. And that they shall be soner exalted or lyfte vp by their intercession. Philip. What other thynge is thys, then to denie that he is God, nor oure father? Nathanaell. Wherefore? Phi. If he be God, father almyghtie, we

Genes. i

Inuocation of sayntes.

muste

muste not doubte but he maye do all what he wyll as wel in heauē as in earth, for he hath the power, and if we doubt not in his power no more oughte we not to mistruste in hys wyll hys wisdome and goodnes. If then we beleue that he is oure God & father, not carnal, mortal, and weake lacking power but almightye, & eternal, in whō may or do we truste, that maye better or soner healpe vs, then he whyche is allmyghtye, who shall haue more affection to do it then he that is oure father, who can do it better or in time for vs most requisite, then he whyche is the fountayne and spryngе of all power wysdome and goodnes Katha. Thy reasons be so open and manifeste that none can say agaynste them, by the whyche I do clarly knowe that all they which haue recourse and confidence, and do make prayer or invocation vnto anye other but to God, be hypocrites & lyers when they wyth mouthe do saye the prayer of oure Lorde Jesus Christe, & thys crede callynge God their father, whyche they do not beleue seyng they denye hym by theyr workes, the whyche is opē and beare witnes, what is in theyr hertes Phy. They be suche as the prophet speaketh of, they drawe nere vnto God wyth theyr lyppes, & honour hym wyth theyr mouthes, but theyr hertes be verie farre from hym.

Katha. All thys is well expounded but tell

me

me yet further wherfore thou puttest to thinges goynge before, creator of heauen & earth Phy. For to declare that he is the author, the begynnynge, and the originall of all thynges whyche he hathe all made, and hath not bene made as the Goddes of the paynims, which they haue taken and chosen amongest men, & haue not made one so excelēt a work as the artificers, whyche be mortall men, and can do nothynge of thē selues, excepte they haue the matter and the instrumentes, proper, and conuenient for the purpose, but he hath made all of nothynge wythout healpe, councel, or assistence of anye maner creature by hym selfe, & hys eternall worde, as all the scriptures do gyue cleare testimonie, and principally Moyses whyche doeth largly discryue the hystorie of the makynge of the worlde, thys addition then doeth not onelye deliuer vs from the errour of the Epicures whyche denye the prouidence of God, but also from that of the peripatticiens, and other made philosophers, whyche haue holden and affirmed that the worlde was eternall, and that it was not created, whych is a doctrine to turne vpsedown al the order of God, al religion, and al goodnes, & furthermore thys worde admonisheth vs howe we aughte to learne to knowe God by hys creatures and to beholde hym in thē seynge that he is inuisible, and incomprehen-

psal. cxiii.
Esai. xlvi.
Gene. i. ii.

Gods creatures be hys Images

sible

sible in hys essence and maiestie, for all thys
presente worlde is as a shope, in the whyche
God this soueraine workmaster doth open
& set abrode hys workes, to the ende that by
the same the worker be knowen. Thys world
is also a churche or a temple in the whyche
there is not so lytle a creature, but it is an I-
mage of his creatour, & a mirrour or glasse to
shewe and manifeste hym vnto vs, wherefore
it doeth followe that they whyche wyl repre-
sente God by Image made wyth handes of
men, do hym greate wronge, and do not well
vnderstande thys article, for what similitude
hath the worke of manne wyth the worke of
God? Or whych shal better represet the great
workeman, hys owne workes or the workes
of men, whyche be nothynge lyke or in com-
parison to hys, excepte we wyl compare in li-
nyge and vnstablenes?

This worlde is the shop & temple of God.

Natha. I do well vnderstand all thys, but se-
ynge that he is father and creatour of al thyn
ges, wherefore callest thou him onelye crea-
tour of heauen and earth? Phy. Bicause that
those two creatures which be the most excel-
lente and manifest vnto man, do comprehend
all the other whyche be in them comprised or
that be neighbour or nerer vnto theyr nature
Nathanaell. What wylte thou vnderstande
by the heauen. Phyl. As the heauen is taken
in diuers significations in the holy scriptures

Diuers significations of the firmamēt

so

so I do vnderstande diuers thynges, accordynge to the significations whyche be to him appropried. Nathanaell. What be those significations.

Phy. The fyrste and moste vulgar and commune signification is, when we vnderstande the firmamente, whyche couereth all, and the speres celestiall in the whyche bee contepned as well the sterres as the plannettes, for to serue vnto man. Natha. Signifieth it anye more. Phy. Thys name is also vsurped very often, for the ayre, and for the regions nere the celestial speres bicause they do approch more nere vnto hys nature, and that they bee elementes more pure. Natha. Is ther any more or other signification? The trone of God.

Phy. Forasmuche also as man can not sufficientlye distriue the maiestie of God but by hys mayne thynges, and ther is no fayrer, more noble, more excellente, more hyghe, nor more magnificall creature, that doeth appeare vnto the eye of man: and bicause also that God declareth better hys maiestie and power of heauen, then of any other place: the heauen is taken for the throne, the seate, the glorye and maiestie of God, And for the place: wher rayneth the blessed and happye wyth hym. Esa. lxiiii. Jerem. xvii.

Nathanaell. Whan thou sayest then that he is Creatour of heauen, what doest thou comprehende accordyng to hys fyrst significatiō

Phy

Phylippe. The celestial bodies the sunne, the moone and all the sterres, and planettes conteyned in the same.

Natha. What profiteth it to knowe and beleue all that? Phy. To kepe me from Idolatrie to the end I should not honour the sunne, themoune, and the sterres, whych be called in the scripture the celestiall armye, as the philosophers, and olde Idolatours haue done, and to the ende also that I shoulde not gyue fayth vnto the plannettes and folish sayinges and superstitious prognostications of the astronomers, and that I shoulde not feare the sygnes of heauē, as the prophete admonisheth vs, and that I do not honour thē, seynge they be creatures to serue me, & not I to serue them but to knowe by them theyr creatour, whych doeth conducte and gouern them, whom onlye we muste feare, honoure, adour. Natha. What vnderstandeste thou more by the seconde signification? Phy. The elementes of the ayre, and fyre, and all thynges engendred in them, as impressions, cometes, thundres, lyghtenynges, hayles, cloudes, windes, tempestes, raynes, dewes, snowe, and other lyke wyth those that be conuersaunte in the ayre, as the foules, and al fleynge thynges, whiche for that cause be called byrdes of the heauen. Natha. what fruite maye we take of thys. Phy. Verye greate for we be assured that al the sel

4. King. xiiii.

Jere. x.

these thynges be in the power of oure father, whych is the creatour, and that they be al created for oure weale, and not for oure hurte & perdition, and after we do learne by the same to feare & loue him onelye, & not to feare nor loue nothynge but in and for hym, and further we be deliuered from the errour of them whyche haue their recours vnto the holye sayntes, for to obtayne fayre wether, and to haue rayne, or for to dryue awaye the windes and tempestes, or for to haue plentye & dryue awaye scarsitie, and lacke, & for to gyue helth and deliuer from pestilence and sickenes that rayneth amonge men, for it is an Idolatrie, & a blasphemie, whyche greatly displeaseth god reprouyng the Israelites greatlye by his prophetes, whyche dyd gyue the honoure vnto their Idolles for the benefites whyche they had receyued of God, as thoughe they receyued them of their straunge Goddes. Idolatrie to warde the sayntes.

Osee.ii.x.

Natha. And what thynkest thou of them that wene that the magitiens, Inchaunters, and Sorcerers, do moue the tempestes and make the hayles, and other lyke euylles?

Phy. I wyll not denye that the euyle and vnhappye spirites haue greate power, nor that they may not meddle them selues among the tempestes to do the more anoyaunce vnto mē for the holye Apostle hym selfe doeth attribute vnto them greate power in the ayre, but

Ephe.ii.

neuertheles, al they: power is alwayes limited that they can do no more, then God doth permite, as we do se it clearlye in the exemple of Job. And he doeth not permit vnto thē but asmuche as he doeth knowe to be expediente for to exercise the patiēce of hys seruants or asmuche as oure synnes and vnfaythfulnes doeth merite and deserue, to be chastised & punished. Towchynge the sorcerers, it is a greate abuse to thynke that they maye make the hayle and moue the elementes the vertue and efficatie of Sathan is greate ynoughe to trouble they: vnderstandinges in asmuche as they haue forsaken God, to make mad men to beleue suche thynges, & saye that they haue done that whyche they haue, but done by the onelye permission of God, or els is done naturallye by hys diuine ordinaunce.

Natha. We oughte not then to feare anye other but the one onlye God, & if we feare him there is neyther Deuyll nor sorcerer, that can nope vs, & they shal not feare vs more then we them. Phy. I am very glade that thou feleste so well the vertue and fruite of thys fayeth.

Nathanaell. Thou haste alreadye gyuen me manye goodly doctrines, in fewe wordes but tell me yet what thou vnderstandeste by the laste signification of heauen whyche thou hast towched.

Inuisible thynges

Phylype. All thynges inuisible and spiritual,

as

as Angelles soulles, and blessed and happye spirites, whyche all be creatures, subiectes vnto God to serue at hys wyll, wherfore we do learne to holde our selues alwayes vnto him onelye whyche is the maister and to take the other, as the seruantes of God, and of his elected. Nathanaell, And what vnderstādeste thou by the earth. psal.xiii. Math.xviii. Hebre.i.

Phy. The earthlye elemente and the foote or loweste of all worldelye thynges. And the sea lykewyse beynge neare vnto it, and al lakes, pondes, fountaynes, ryuers, and all waters, and all that is contayned in these elementes, and all that doeth receyue lyfe, and nourishmēt that is to saye, menne, beastes, and all foules, fishes and all that hath lyuyng soule, togither wyth the plantes, trees herbes, and al fruites which be created for their nourishmētes. The metalles, mines, stones, & all other thinges, whych the earth and the water bryngeth forthe for the vse of men and beastes. The earth & waters.

Nata. Thys same ought we also to nourish oure fayeth and trust in God, and teach vs to whome we ought to gyue the honoure of these thynges, of whome to demaunde them, and to whome to gyue thankes for them. i.Petre.v. Benefites of God toward men.

Phylyppe. We be verye blynde, and vnprouided of witte and vnderstandynge, if we haue oure recourse, and put oure truste in anye other then in the onelye God, and if we knowe Gene.i.ii.

not hys greate prouidence, wysdome, & goodnes, whyche he doeth vse towarde vs, and the myride and care that he hath ouer vs, & howe tenderlye, and fatherlye he doeth intreate vs. For before he had created man, he would prepare hys lodgynge, the whiche he dyd adorne and garnisshe wyth all beautye and ryches, and hath put him in this world as in a moste delectable paleis, & hathe constitute hym maister & Lorde ouer all hys creatures, the which he hath prouided in suche abundaunce, and so manye sortes, that it is impossible to comprehend them nor to despise more.

Psal. viii. Hebre. ii.

Matha. Truly if we consider diligently this largenes and goodnes of God, the whych he doth vse towardes vs, and the honour which he hath done vnto man: we shal haue to marueile, and to crie and saie. O Lorde our God, howe admirable is thy name in the vniuersal earth. And what is it of man that thou haste mynd of him, & what is it of the sonne of mā that thou shewest to him so greate benefites, as to visit & take ꝑ care, & charg of him. Thou haste made hym litle lesse then the Angelles thou haste almoste made him as a God, thou haste crowned hym wyth honour and glorye and haste constitute hym ouer the workes of thy handes.

The synne & ingratitude of man.

Phy. It is impossible, inough to cōsidre this. But man, hauing bene lifted vp of God into

suche

ſuche honour, woulde neither vnderſtand nor knowe it. Wherfore he hath bene made like vn to mares & brute beaſtes. But yet more ingrat and vnthankefull, miſknowynge, and miſera ble: for the oxe knoweth hys maiſter, and the aſſe hys maiſters cribbe, but man wyll not knowe God hys creatour, of whom he receiueth and holdeth boeth bodie, and ſoule, and goodes. Is not thys a greate errour, that the oxe and the aſſe, whych be beaſtes ſo vile and of litle vnderſtandynge, ſhoulde gyue more honour and obeyſaunce vnto man, of whom they receiue but onely theyr paſture, and that man ſhoulde haue ſo litle reſpecte vnto God, of whom he hath receyued and doeth receiue euerye daye ſo manye and infinite benifites. Matha. I am greatly aſhamed when I thinke of it, and can not tell howe we ſhoulde be ſo hardye as to lyfte vp oure eyes to heauen, & how the earth may beare ſo greate miſknowlegynge, ingratitude and vnthankefullneſſe. For I do conſidre when we woulde outragiouſlye rebuke anye man as an Infidele, and an enemy of God, we cal hym dogge, as we often do the Jewes and turkes. And yet neuertheles we dō al thynges worſſe then dogges. For if a dogge haue bene brought vp in a houſe, he wyl alwayes knowe hys maiſter and followe hym, and is in all thynges true and faythful vnto hym. And though he beate

Pſal. xlviii.

Eſaie. i.

Rom. iiii.

Mē more vnthankeful thē Dogges.

him yet wil he come alwayes agayne, & neuer forsake him.

But manne, albeit that almghty God neuer ceaseth to drawe hym vnto hym by hys manifolde benefites: yet he of the contrarie part is euer turnynge him selfe from him, & draweth bakwarde (suche is hys weakenes corrupted nature & miserable condition in the flesshe) wythout kepinge vnto hym other trueth, promise, or fidelitie. But doeth dishonour hym in all the wayes that he can. Philippe. In hearing the speke, I do remēbre a storie that I haue hearde told of a poore shepherde. Ther were two cardinals, that went togither to the councell of constaunce, & as they rode by the waye, they mette a poore shepherde verye tenderlye weapynge. The one of them passed on the way wythout carynge any thyng of him The other beynge more pitifull did stay his horsse, taried and asked the shepherd wherfore he wepte so sore, who answered hym, I wepe for the greate shame that I haue for the misknowlegynge, Ingratitude, and vnthankfulnes towardes God. For I do beholde here a toode, whyche is a verye foule & vile beaste, whiche hathe monished me of my greate misknowledge that so hath blinded my vnderstāding, that I had neuer the though nor remembraunce to giue thankes vnto my god which hath made & formed me a mā, and not a toode

as

as he might right wel haue don if it had pleased him. Nata. I assure the that this cōsideratiō and answer is wel worthye of memorie. And this same poore shepherd may wel arise at the day of Judgmēt for to cōdēne vs of our great vnkyndnes, and ingratitude. For if we had neuer receiued other benifite of God thē that he hath made vs men, & hath gyuen vs forme & humain reason, yet could we neuer reknowledge & thanke him inough for it. Phy. Thou sayest trueth. But he hath done muche more, for as he hath created man vnto his Image & likenes, and al thynges for him by Jesu christ his sonne, euen so woulde he by the same hys sonne, raise vp & repayre againe mā after hys fall, and restore all thinges with him aswel in heauen as in earth, in the whych he hathe no les declared his power, wisdome, & goodnes then in the creatiō of the worlde, for the one of these workes is no les then the other, & doeth not appertaine but vnto one onlye workemā. Natha. And therefore desyre I greately in asmuch as we haue gone thorowe the first article, & haue sufficiently treated of the creatiō & of the prouidence of God towarde his creatures, that we shoulde come vnto the secōde parte, in the whiche thou hast promised me to expounde vnto me the misterie, and the historie of the redemption of mankynde, made by oure Lorde Jesus Christe.

The restorynge and redemption of man.

Phy. I am well contente that we enter into it. And to followe it by particulars, but bycause there is manye greate secretes and goodlye poyntes well worthye to be noted, vnderstanded and kepte in memorye: myne aduice is to put of the reste tyl a nother tyme, for we haue alreadie treated of mattier inough. for one tyme. And it is better to take a lytle, and a litle at once, then by ouer manie wordes and of to muche doctrine, to trauaile the vnderstandynge whyche doeth require alwayes some reste & recreation. And also to learne againe and the better to examyne and thynke vpon that whiche he hathe heard.

Natha. Albeit that, thys doeth serue me for a greate recreation: yet neuertheles I am of thyne accorde, vpon the condition we departed before. Phylipe. So do I meane, God be with the. Natha. That same good God haue the alwayes in hys holye keppynge.

¶ Thys thyrde dyaloge and the other nexte followynge contayne the seconde parte of the crede which is of the sonne of God, in whyche shall be spoken of hys diuinitie, and of hys humanitie, of hys Incarnation, and of the misterie of the redemption of mankinde, and sheweth howe we ought to considre & vnderstād the hystorie of our Lord Jesu Christ & to applye it vnto oure profite,

Phy

Philipp. Haue I not kept my promise Nathanael.

Nathanaell. I do se it well, & I was in mind to haue come vnto the for to haue kept the from thys labour, but thou haste bene more diligent then I. Wherfore I do well perceiue that thou takest no lesse pleasure to teach then I do to learne. Wherfore I pray the bicause we haue great matters to treate of in thys seconde parte, that we begyn betyme to the ende we lose or lacke no tyme.

Philipe. I desyre non other thinge, neuertheles, bycause that peraduenture we myghte be ouer shorte, in case we shoulde go thorowe al the pointes contepned in this second parte at once, and it shoulde be verie harde for to retayne in memory so much at once. Wherfore it semeth vnto me to be more expediente to deuide it in foure, & in the fyrste we shall speake of the diuinitie & humanitie of Iesus Christe and of hys offices. In the second of his incarnation. And of that he hathe done for vs during the tyme of hys infirmitie, and vnto hys death and glorification. In the thyrd we shall set forth the fruite whyche of these thyngs cometh vnto vs. In the forthe we shall speake of hys bodye glorified, and of hys last commynge, tell me then what foloweth, and

shewe

shewe vpō what poynte thou desiereſt moſt large and easye declaration. Natha. It doeth followe. I beleue in Jesus Christe hys onely sonne oure Lorde. etc. how vnderstandeſt thou thys, and what is the sence of theſe wordes?

Beleue in Christe

Phy. They signifie that I do truste all holye in Jesus Christe the true sonne of God, and that I beleue in hym as in the father, & that bi hym the father hath deliuered me from death and eternall damnation, and hathe reconsiled me vnto hym selfe, receyued me vnto hys fauour, by hys welbeloued sonne, whyche hath satisfied for me vnto hys Justice, and hath obteyned me eternall lyfe. Natha. Thou confeſſeſte then that Jesus Christe is God, seynge thou beleueſte in hym, for thou haſte alreadye saued that we muste not put our truste but in one onlye God.

Phylype. If I dyd not beleue, that he were truelye God of one selfe essence, power and equalitie with the father, I shoulde be vnhappye to beleue or truste in hym, seyng that the prophet doeth pronounce & Judge. Curſed be he that doeth truste in man, and taketh flesh for hys arme. Natha. And Jesus Christ is he not man?

Jeremi. xvii.

Phylype. He is verye man and in all thynges hathe been lyke vnto vs excepte synne, but he is not simplie man as we be but beyng made manne, is neuertheles alwayes verye God,

and

and the verye sonne of God, as alreadye it hathe bene expounded, wherefore when I do say in the begynning of the Crede, I beleue in God, I do speake & say ingeneral, that which afterwarde I do more playnlye expresse and opē declarynge howe that in the essence of one God, & in one deitie, I do recognise and confesse the father the sonne and the holy Goste, thre personnes in one selfe substaunce & diuinitie. Natha. Thys same is meruelouse hye and difficullte to be comprehended. For howe can I perceyue and vnderstande them to be thre, and yet nevertheles they be but one.

Philippe. Wee muste not be abaſshed if these misteries surmounte the capacitie of oure vnderstandynges for if we can not knowe oure selues, nor the lest creature that is in ỹ worlde perfectly, and such as he is in hys nature, no not so muche as a litle mouse, or a litle grasse or herbe, whyche we do euerye daye se: howe is it possible that we shoulde perfectlye know the creatour of all the worlde, and is not able to be comprehended but is incomprehensible vnto all creatures, yea vnto the Angels themselues.

Nathanaell. I do confesse it, but canste thou not by summe maner of speakyng more clearly gyue lyght vnto these thynges so profounde and darcke?

Phi-

Images of God

Phy. I can not, but by the printes & impressions whyche God hath put of hys Image in hys creatures, I wyll shewe as it were a shadowe, but as for to paint hym lyuelye, it is not possible vnto mā, & we can not better remēbre nor knowe hym, then in the portreture which he hathe made vs of hym selfe in hys holye scriptures, and in the lyuelye Images, whyche he hath portretured wyth hys hande, and imprinted in hys creatures as I haue all readye declared vnto the an example of the sunne.

Natha. I take greate pleasure in suche similitudes and comparisons, and principallye bycause thou hast shewed me that the auncīēt doctours of the church haue willinglye vsed the same & could not find any other more cōueniēt.

Phy. Wythout gopnge or sekynge anye further let vs abide in the sunne, for as when thou beholdest it, thou seeste there is but one in all the worlde, whyche neuertheles is sufficiente vnto all creatures, and notwythstandynge that, it is but one creature of God and one Image of that greate fountayne, of al lyghte, which is in the father of lyght.

Neuertheles it is not possible vnto the humayne eyes to comprehende it, and caste hys loke straycte into hym, for if he do loke ryghte into hym, hys greate clearnes and lyght wyl take hys syght frome hym, and make hym in maner all blynde bycause that the littlenes,

weake-

weaknes and infirmitie can not beare it, then if the eye whyche is created of God for to receiue lyght can not beholde the sunne in his substaunce, nor beare hys lyghte, how should the humayne vnderstandynge whyche is so streite and weake cōprehend the great kynge of glorye and maiestie whyche comprehēdeth in hym selfe al creatures and can not be comprehended of them all togither suche as he is in hys maiestye? Natha Here is all readie mayne goodlye properties to gyue vnderstandynge what we maye knowe of God.

Phy. There is yet other considerations, for all be it thou seeste but one sunne in hys substaunce, yet neuertheles thou canste not se nor considre it, but thou shalt se thre thynges, the whyche can not be seperated the one from the other, & cā not be the one without the other & yet neuertheles the one is that the other is, & yet alwayes the same is but one selfe sunne.

Natha It is verye true that when I considre the soune, I do se it an original grounde and fountayne of lyght, the whyche neuertheles I can not se but by hys beames, and by hys clearnes, nor feele it but by his heate & vertu.

Phy. Thou doest experiment in thys sodane contemplation, and apprehendyng one sunne doest fal into an vnitie, & after incontinēt out of that vnitie thou falleste agayne into a trinitie, in suche sorte that it doeth seme vnto the

that

that there is three thynges, and after consideringe thre, thou cõmest agayne in the ende alwaye to one, and further if one shoulde aske the of the bodye of the sunne what it is what wouldest thou answer. Natha. That it is the sunne. Phy. And if one shoulde aske the also of hys beames and of hys heate, wouldeste thou not call it also the sunne?

Natha. That is certayne for whē his beames or hys heate, or hys clearnes, do enter into anye place we do saye the sunne is entered, and if by the heate of the sunne anye thyng be dõe we do say the sunne hath done it. Phy. Thou doeste se thē how it semeth that thou makeste thre sunnes, and yet thou knowest, nor doeste not confesse alwaies but one. Nata. It is true but maye we saye so of God the father, the sonne, and the holye Goste?

Phy. As well may we when we speake of the sonne, and of the holy Goste, cal them Godes, as we maye the heate and clearnes of the sunne, the sunne. But there is in this a greate differēce, for that which is a qualitie, & a thing accidental in the sunne, is in God essence, and a thynge essentiall and substanciall, abyding & alwayes resident in hym. And euen as we do take a similitude and comparison of the sunne, so may we do lykewyse of the humain soule, for in euerye one man there is but one onely soule, and yet neuertheles in that onely

Comparison taken of the soule

soule

soule we fynde thre distincte thynges, & without confusion, that is to say reason, memorie and wyll, and not wythstandynge that these thynges be distincted, & haue some difference betwen them, in suche sorte, that, that is reasō is not memorye, nor wyll, nor memorie is not reason. And to be shorte, that whyche the one is, the other is not, and yet there is allwayes but one selfe soule, and one simple substaūce. But that we may cal in the soule affectes and operations of the same, in God is allwayes propre substaunce of hym selfe.

Natha. I knowe well in hearynge of the that thys is a matter, the whyche we do fynde alwaye the more hyghe and incomprehensible the more we do thynke of them, and the more we do searche of thē, the more du we fynd thē misteries & secretes, the whych we ought rather to honour then curiously to searche in thē, & it is muche better to holde vs vnto the simplicitie of the holye scriptures, and vnto that the whyche by them we maye vnderstande.

Phy. There is no doubte, that if the humayn vnderstandynge, can not comprehende these misteries, muche lesse can the tongue open & declare them, for it is impossible vnto a faithfull man, to fynde propre wordes to opē and declare that whyche he maye vnderstande & feele in hym selfe, and if we might by our vnderstandyng cōprehend God, and by wordes

open

open and declare hym he coulde not be God, but we shoulde be Goddes, for then were he not Infinite, if he were comprehensible, or and if there be anye creature that were capable or receiuable, for it is he, the whyche comprehendeth all in hym selfe, and can not be comprehended of anye creature, wherefore we ought to contente oure selues to se and knowe hym as in a glasse here in this mortal life, as much as to vs is necessarie vnto saluation, and to find the wai to go vnto him, wher as we shal se hym face to face, and there shall know him as we haue bene knowen of hym, and therefore do we trauel to know hym in Jesu christ whyche is the waye to leade and conuey vs.

1. Cor. xiii.

Iohn. xvi.

Natha. That do I greatly desyre, & that we do followe thys article, whyche we haue alreadye begon, and the reste whyche as I do thynke shall not be so darke nor difficulte to vnderstande, I praye the then that thou wilt declare vnto me worde by worde, the other proprieties and offices attributed vnto the person of our Lord Jesus Christe & that thou do expounde the name of Jesus vnto me what it doeth signifie. Phy. It signifieth sauiourr.

The name of Jesus.

Natha. Wherfore hath he bene so named.

Luke. i. ii. Math. i.

Phy. Bycause that God hathe so ordeyned hym a sauiour, as the Angel sent vnto the virgyn Marie, and vnto Joseph hadde saied of hym before hys natiuitie interpretynge by & by

by the misterie of this diuine appellation and name. Natha. It is verye likly to be true that thys name was not gyuen vnto hym by the prouidence of God, wythout misterie, wherfore I desyre the to open it vnto me.

Phy. He shall be called Jesus saued the Angell, because he shall saue hys people frome theyr synnes, wherefore the Angell declareth what hys office represented by his name. And in callynge him sauioure, he doeth wytnesse hym to be truely God, whiche doeth saye by hys prophet I am God, and there is no sauioure besyde me.

Natha. The consequence is good, for if there be no Sauioure but God, and Jesus Christe is sauioure (as hys name and the Angell by interpretation wytnesseth) it doth follow necessarilye that he is not man onlye but God also. Phy. We se by this that there is not one worde in the holye scriptures, whyche is not wel worthye to be weighed & to examine hys signification and that the places whyche do name Jesus Christe to be God, expressye do not onelye proue and wytnes hys deitie, and his diuinitie, but also al those places do proue the same whyche do attribute vnto hym the offices which onely do appertayne vnto God and the honour whyche vnto hym onelye is dewe, whyche be shede abrode thorowe al the holye scriptures wythout numbre. Nathana.

Deitie of Jesus sauiour. Esai. xl. iii. Osee. xiii.

And therfore thē let vs come vnto the exposition of the other name whyche is also attributed vnto our Lorde Jesus. Wherfore is he called Christe? Phy. Bycause he is anointed of God, beynge by him ordeyned a true prophete kynge and chiefe souerayne sacrifice, maker of all hys elected. Natha. Doeth the name of Christ beare all that. Phy. Yea albeit that fewe people do considre it, thoughe they oftentymes haue these wordes in their mouthes. Natha. Is it a name of the Hebrews Greke, or latin?

The signification of Christe.

Phy. Jesus is taken of the Hebrewes, Christe of the Grekes, for to expounde the name of Messias, by the which the Hebrewes did vnderstand hym, whych ought or should come to saue them accordyng to the promises made vnto their fathers. Natha. It is then all one Messias and Christe. Phy. It is all one, concernynge hys signification, there is no difference but in the tongue, and doeth signifie as much as anointed, in oure language. Natha. Thou sayede vnto me alreadye that he is called Christe bycause of the same oyntment, by the whyche he hathe ordeyned hym prophete, kynge, and sacrificatour, and therfore let vs speake of these thre offices, and first of hys prophetical office, what vnderstandeste thou by prophete. Phy. Him vnto whō God hathe reueiled & opened his wyll, for to declare and

The prophetical office of Christe.

mani

manifest it vnto men, and we can not say that this office was euermore appropried vnto anye person then vnto oure Lorde Jesus christe nor that anye person hathe better exercised it then he for who did euer better know the will of God then the sonne which is in the bosom of the father, in the whyche be hidden all the treasures, of the science and wysdome of god, and who might better reuele and open hys wyl then he that wytnesseth, that he hath manifested and opened vnto his disciples al that he had hearde of hys father, it was not then wythout cause that Moyses hath called hym prophet, promisynge vnto the people, that the Lorde shoulde sende them a prophete lyke vnto hym, in whose mouthe he wouldе put hys wordes the Lorde dyd gyue vnto hys people manie prophetes after Moyses, but there was neuer none worthye to be compared vnto hym, nor vnto the whyche thys prophetye dyd properlye agree, but vnto Jesus Christe whyche was not onelye lyke vnto Moyses but as muche greater and more excellente thē he, as the Maister and the Lorde doeth surmounte the seruaunte, as it was well vnderstād of his holy Apostles & disciples, & specially S. Petre, & S. Stephā which did expoūde this place to the Jewes, & did shew thē how it did agre, & belōge to Jesu Christ, & Jesu christ him selfe in the synagogue of Nazareth shewed bi

John.i.
Colo.ii.
John.viii.
Deut.xviii.
Hebre.ii.

workes, bi wordes, & by the testimonie of the Prophet Esai, howe that he was anoynted wyth the holye Gooste, to open & preache the gospell vnto the pore, deliueraunce vnto the prisoners, and the yere of grace. Natha. It is then good reason to attribute vnto hym the office of a prophete, seynge he is not onelye a prophet, but a prynce of the prophetes.

Luke.iiii.
Esai.i.
Math.xi.

The differēce betwen christ and the prophetes.

Phy. There is yet, wel other causes. He hath not onelye exercised the office of predication as Moyses and the other prophetes, but hath consummate all prophecie, & fulfylled al that the prophetes had before spokē, therfore saied he that the lawe and the prophetes, dyd laste vnto the commynge of John baptiste, and that more is, he hathe not onelye opened and pronounced vnto men the lawe and wyll of god, as the other prophetes, but hath Imprinted it in the hertes, and gyuen the holy Goste and bi the same the vertue and efficatie both to vnderstande and to perfourme, wythout the which the ministratiō or misterie of al ẏ other cā be but the dead letter. Nata. And what profit cometh vnto me to know thys. Phy. Fyrst thou arte assured of the wyll of God, and knowest which is the assured & certayne doctrine of saluatiō, vnto the whiche thou oughteste to holde the, and after thou mayst learne by this what thou oughtest to iudg of al doctrine, & howe thou maist & oughtest to reiecte the

Math.xi.
Jeremi.xxxi.
Hebre.viiii.
John.xiiii.xv.xvi.
Math.iii.

traditions, of men. For if Jesus Christ be the true prophete, the whych onely the father wil to be herde, it doeth folowe then that he hath taughte vs all that is necessarie vnto saluation, and that we haue no neade of anye other doctrine but of hys, and that we neade not to loke nor abyde for any other prophecie nor reuelation, but that whyche by hym vnto vs is reuepled, & opened, but ought to hold & Judge all other doctrines beynge contrarie to be deuelliſhe doctrines. Deut. xviii. Math xvii.

Natha. Seynge it is so it doeth seme vnto me that we maye well conclude that they be not true christianes nor do not beleue that Jesus Christe is that greate and soueraygne, & true prophete, whyche do saye that he nor hys Apostles haue not spoken & taught that whych is necessarie for the doctrine of the church, but that we muste haue recourse vnto councelles tradions and humayne doctrines.

Phy. There is nothynge more certayne, and I am verye glade that thou vnderstandeste the matter so well, for suche people denye Jesus to be Christe, seynge they robbe or take from hym the offices for the whiche he is called Christe, though with theyr mouthes they confesse hym to be Christe, and euen as they do hym iniury in takynge from him hys prophetical office, euen so do they vnto hym as towchynge hys kyngdome & hys priesthode

whyche be the other two offices, whych he also cōprised & signified in the name of Christe.

Natha. In asmuche then as we haue spoken of the kyngdome, let vs come vnto the other, what sayest thou of hys kyngdome?

Christes kingdome.

John.xviii.

Phy. That it is not carnal nor of this worlde as he did wytnes before Pilate, that is to saye a caducte, traunsitorie, and mortall ministerie, after the maner of terrenall kyngdomes, as the Jewes loked for and thought, but spirituall, eternall, and immortall, as the Angell declarynge hys conception hadde before saied, wherefore he administreth, rayngneth and gouerneth, by hys holy spirite, and the cepter of hys worde

Luke.i.

Natha. Wee muste not then vnderstande to rayngne here in thys lowe earth, in voluptuousnes, and carnal trihumphes, as the Jewes dyd vnderstande, seynge that the kyngdome of Christe is spiritual. Phy. It is conueniente and necessarie that the citizens and subiectes of thys kyngdome, be as the kynge fightinge with a spirituall armonie against the flesh, the worlde, synne & death, Sathā, & hel, the which he alreadye hathe vanquished & ouercome.

John.xvi.

Nathana. Wherfore is it that by the vnction hys kyngedome and hys propheticall and priestlye office be Signified.

Anoyntynge of Christe.

Phylype. For to declare that he is the true kynge, prophete and the Souerayngne sacrifice

fice maker, whyche was figured by the kyn-
ges, and prophetes of Israell, and by the sa-
crificers of the Leuites whyche hath perfour
med and accomplesshed that, whyche they
neuer could do. Nata. What was that whych
they coulde not do.

Phy. The kynges beynge mortall and sin-
ners as wel as theyr subiectes coulde not de-
liuer theyr people from the tyranye and vio-
lence of synne, Death, Sathan, and hell, nor
lykewyse the prestes by all theyr sacrifices,
as Jesus onelie hath done by hys, and by his
vertue and power. Natha. Our Lorde Jesus
Christe hath he bene anoynted as the kinges,
prophetes, and auncyente Sacrificers, as Da-
uid by Samuell, and Aaron and hys chyldre
by Moises. Phy. Those were anointed with
oyle myngled wyth diuers precious odours
& swete thinges for to declare that it was thei
which God had elected, & ordeined vnto that
office, but Jesus was anoynted wyth the ho-
lie goste, which was figured by the same vnc-
tiō as doth appeare by Esai, & the testimonie
of S. John, for he hathe the spirite wythout
measure. Natha. If Jesus christ be god, as I Esai. lx. i.
do beleue it how hath he giuēn vnto him the ho- John. iii.
ly goste, seing that he doeth promise and gyue
it to other. Phylyppe. Accordynge to hys di-
uine nature he doeth not receyue it, for it is
in hys almyghty power, but in asmuch as he

hathe bene made man, he hathe receyued thys vnction, to the ende that in him we myght be all partakers of that vnction, for the whyche we be called christians.

The name of Christians

Natha. It is not thē bicause of the creme that is giuen vnto vs in oure baptisme, that we be called christians, or for the oyle, that the priestes do brynge vnto the sycke in their extreme vnction? Phy. The christiās do know neither creme nor Jewishe oyntmente, materiall and corruptible, for theyr saluation, but that only of the holye Goste, of the whyche we muste all by Jesus Christe be anoynted and baptised as Saynt John doeth wytnes. Nathana.

Math. iii.

Seynge we be partakers of the vnction of Christe, of the whych we beare the name, we be then kynges, prophetes, and offerers of sacrifices as he is.

Petre. ii.

Phy. So doeth Saynte Peter call vs and geueth that honoure vnto all true christians, I woulde if it were Goddes wyll, that we vnderstode well all that whyche is signified by the name whyche we beare, the whych in Antioche was gyuen vnto the disciples of Jesus Christ. Nata. In what maner be we kings, & what is oure kyngdome, seynge we be so pore and miserable? Phylype. We be kynges in asmuch, as we be fre by Jesu Christ the which hath made vs fre, & deliuered vs from al our enemies, the whych he hath made subiecte vn

Act. xiii.

John. viii.

to vs

to vs, and hath made vs Lordes of the heauen and earth, for to raygne wyth hym, receiuing vs as hys brethren into the communiō of his inheritaunce and of hys kyngdome. Ephe. i.

Natha. Howe hath he made all subiecte vnto vs seynge we be yet subiecte vnto synne, and haue so muche vnhappynes, and haue yet so manye enemies, that we can not enioye that whych God hath gyuen vs. Phy. Notwithstandynge that synne and the deuell do make vs war, & that it doeth vnto vs that we haue neede of many thynges, yet neuertheles ther is nothynge neyther in heauen nor in earth, that may anoye or damne vs, nor there is nothynge whyche shall not be subiecte vnto vs to serue vnto oure saluation, and be turned to oure benifite, for all thynges be ours, and we be Christes, and Christe is Goddes. and all thynges happen, and be turned to the profitte of the elected. Natha. I vnderstand now this point, expounde vnto me nowe, howe we be prophetes and priestes.

Phy. In asmuche as he hath geuen vnto vs, hys holy spirite for to leade vs into the knowledge of all trueth, and hath opened vnto vs by the same, the wyl of God his father, there is no doubte, but we be all prophetes, & that the leste of the fayethfull may not speake, and open more clearelye and hygh̄lye the misteries of Jesus Christe, and declare more largly hys

How christiā men be prophetes. John. xiiii. xvi. xvi.

his deathe resurrectiō, thē the greatest prophet which was before his comming, in the whych is well fulfilled & accomplished that, whyche S. Peter alledgeth of Joel sayinge, I shal shede forthe my spirite vpon you and your sonnes and daughters shal prophecie, but yet not wythstandynge that all be prophetes, as concernynge the knowledge of God, yet neuertheles it doeth not followe that it is or shoulde be laweful to al or euery man, to take the office of a prophet in the churche, and christian assembles, but onely for them whych be called of God and chosen and elected by his churche vnto that office for to opē and declare hys worde, and minister hys sacramentes, albeit that it is euerye one of oure offices to do the office of a prophet, in our houses towards oure families and also our neighboures whē occasion is gyuen vnto vs, but that muste be so done, and in such sorte, that the order which God hath put in hys churche be not violated nor conuerted or cōfounded Natha. There resteth now no more but of our priesthod.

Joel. ii. Act. ii.

Christian priesthod. Rom. xii

Phy. We be priestes and true sacrificers, in asmuche as by the spirite of Jesus Christ we offre oure bodies, hertes & soules, vnto God as a quicke & liuely holy spiritual and acceptable sacrifice wyth all that we haue to serue vnto hys honour and glory.

Natha. By that thou haste expounded vnto

me

me of the kyngdome of Jesus Christe of hys prophetical office and sacerdotall dignitie I vnderstande not onelye what prophet, kyng, and preste he hath bene, and what is the vertue and excellentie of hys sacrifice, but also howe that al hys offices, and titles doeth appertepne vnto vs, and yet neuertheles there abideth in me a certayne scrupulositie.

Philip. Towchynge what? Nathana. Towchynge the sacrifice of Jesus Christe, for thou doest saye, that by hys sacrifice he hath fulfilled that whyche all the Leuites coulde neuer do, and if it so be that the sacrifice of Jesus Christe onelye be perfecte, we muste then haue non other but holde ourselues vnto the same. Phy. Euē so ought we to vnderstand it Nata. Haue the christiās thē no mo sacrifices. Phy. Not materiall and visible but onelye those of the whyche we haue spoken and the sacrifices of prayses, whyche be the prayers of the fayethfull, and the almes of the faieth full whyche be the offerynges acceptable vnto God, and all good workes done vnto his prayse, but for the redemption of soules, & remission of sinnes, there is none but that of Jesus Christe. Nathanael. Then they whyche offer and synge for the redemption of the soules as well of the lyuyng as of the deade, and whyche doo offre for the redemption, and remissiō of theyr synnes, be no christens, nor do

not

not beleue Jesus to be Christe, thoughe they confesse hym wyth the mouthe. Phy. They
Rom.ii.ix. be christians, as the Jewes whyche dyd persecute Christe, be true Israelites, and chyldrē of Abraham by name onelye, for if Jesus be that Christe, he is the true sacrificator, if he be the true sacrificator whyche saueth the synners, it muste needes be that hys sacrifice be perfecte, for otherwyse he shoulde nothynge differ frome the sacrificatours of the Leuites whyche were synners, nor yet hys sacrifice frome the calues, shepe, and rammes, offered in the olde testament, & so should he not be the Christ. Natha. It semeth vnto me that which thou sayest, is not out of reason.

Phy. By this we maye well Judge that the greateste parte of christians do not vnderstād what is signified by the name whyche they beare, nor yet what they cōfesse, whē they saye they beleue in Jesus christe, for if they vnderstode that they, should be deliuered from manie errours, superstitions Idolatries, and blasphemies which they cōmit, nor they shoulde not dispend somuche monye, to cause masses to be song for the deade, nor should not make so greate expences aboute the outwarde and materiall sacrifices, nor shoulde not be in such dissention as they be for the masse, and for the ceremonies and traditions of men.

Nathanaell. Wherefore sayest thou that?

Phy

phylippe. Bycause they shoulde be all contẽted with the sacrifice of Jesus Christe, and of the saluation whyche they haue receyued by hym, and shoulde offre vnto the poore, that wepe, that whych they offre vnto the priestes that synge, and vnto the quicke and liuely Images of God, that whyche they offre vnto dombe and deade Idols and shoulde succure the ipupnge wyth the goodes they spende aboute the dead.

Nathanaell. Howe vnderstandeste thou that.

Phy. Thou wylte not denye me but that the sacrifice of Jesus Christe is perfecte, seynge saynt Paule doeth wytnes it. Natha. God forbyde. Phy. If it be perfecte it is then sufficiente, & we muste make no mo, nor take awai nor put to anye other wyth hym, for God hath no neade of anye humaine healpe, & neadeth not that man should put to his hande after him in that which he hath fully made and cõsumate. Natha. I do confesse it. Hebr. ix. i.

Phy. And if thou wouldest not confesse that, that of Jesus Christe were perfecte and sufficiente, for to gyue place vnto them whyche be made by men? I wyll reproue by the same all the other sacrificies that euer mpght be made for whych of thẽ mpght we fynd that might do and accomplishe that, whyche that of Jesus Christ might not. And if al they which haue bene offered, according to the law might

neuer

neuer sanctifie and make cleane the synners, notwythstandynge they were ordeyned and commaunded of god, but hath bene necessarie that Jesus' Christe the' souerayngne bishope & hygh prieste, according to the ordre of Melchiledecke, should come & offre his propre body & bloude in sacrifice for the redemption of our soules, what may we hope of thē whyche the priestes do at these dayes in theyr masses, of the whyche they haue no commaundemente of God?

Psal. Cx.

Natha. I donot wel vnderstand to what purpose thou speakest this.

Phylype. Thou oughtest to vnderstand that the priestes do glory that in theyr masses they offre vnto God sacrifices for the redemption of oure soules, and do auaunce them selues that, that sacrifice which they offre is the propre bodie and bloude of Jesus Christe, and if it so be, thē Jesus Christ is no more the christ that is to saye the anoynted of God, and the eternal priest, after the ordre of Melchisedech but they be it thē selues, seynge they attribute vnto them selues the office whych onely vnto hym apperteyneth, and is propre vnto the Christe of God, for it is not in the power of anye person to offre the sacrifice of reconsiliation and of redemption, and to sacrifice Jesus Christe, but vnto hym selfe, whyche is the Christe of God whyche is offered hym selfe

Sacrifice of redemption.

selfe by the eternall spirite.
Natha. Howe agreeth this then, the priestes synge the Crede in their Masse, and confesse in the same that they beleue in Jesus Christ, but if it be as thou sayeste they do all cleane contrarye to that whyche they synge, and denye by workes Jesus Christe to be the very Christe, the whyche they confesse wyth their mouthes.
Phylyppe. There is nothynge more true, and not they onelye, but also all they that gyue sayeth vnto their doctrine, and that haue recourse vnto their sacrifices and Masses for the remission of their synnes, whether it be for the lyuynge, or for the dead.
Nathana. They be then christians wythout Christe Phylyppe. They be not christians wythout Christ, for a Christe they haue, but wythout the true Christ they be. Nata. They haue thē a false Christ.
Phylyppe. That is true, and yet not contente wyth one, but haue as manye as they haue priestes, whych do cal them selues Christes attributynge vnto them selues onelye that whyche the prophete dyd vnderstande of all the people of God sayinge, touche not my Christes, or myne anoynted, they maye well be Christes but of the numbre of them of the whyche Christe dyd prophesye saying, there shal come many false prophets & false christes

psal. cv.

Math xxiiii.

Natha. I woulde not haue thought that, that onelye name of Christe hadde comprehended so manye thynges, and had drawen such consequence after it, I knowe well nowe by experience that manye do saye their crede whych vnderstande nothynge, and do all contrarie to lye them selues.

Phy. Thou mayste Judge thy selfe, and therfore it is neadful that al these poyntes be well diffined to be clearly vnderstande.

Natha. It semeth me that thys poynte is well inoughe diffined and largely Inoughe declared for thys tyme, wherefore lette vs passe ouer forward. Wherfore saiest thou, his onlye sonne or hys sonne vnited, it doeth seeme that thou wylt derye by thys particuler exclusiue that ther is no sonne of God but Jesus christ

Phy. I do not denye but that all the elected, be the chyldren of God, but there is but one that is to saye Jesus, whyche is hys true and natural chyld, as we haue before expounded. Natha. How be we thē chyldren of god.

Phy. By adoption, and not by nature.

Nathanaell. What doest thou call adoption?

Phy. I call adoption, when one doeth take a chylde, whyche is not hys owne proper child procreate of hys owne bodie for hys own proper & legitimate chylde geuinge vnto him al rightes & titles, as though he were trulie & naturallie his childe, not as though he were

bound

bounde vnto it but doeth it of hys owne free goodnes, and of the loue that he beareth vnto hym, and euen so be we sonnes of God by Jesus Christe, in whom God doeth loue vs, adopte, chose and receiue vs for hys chyldren, & therfore is the spirite of God called the spirite of adoption. Natha. Wherefore gyuelte thou yet vnto hym thys title, callyng hym oure Lorde. Rom. viii.

Phy. Because he hath bought vs, & that we be hys and his subiectes and seruauntes, and that full power is gyuen hym as well in heauen as in earth, and that he is kynge & prince and Lorde of all creatures, and the onely gouernour and maister, & the head of his church & hathe power to gyue lawes, & ordinaunces vnto men for theyr saluation, vnto the which all men muste be subiectes. Natha. I vnderstande wel nowe the sence of thys article, and the principall poyntes, whyche it doeth conteyne, let vs therfore folowe the rest. 1. Cor. vi. Math. xi. xiii. Colo. i. ii.

Phy. In asmuche as we haue determined to deuide thys parte, as I dyd set it forthe in the begynnyng, it shal be good as semeth me, to make here oure fyrst reste & diuision & after let vs entre into the matter of the incarnation of Jesus Christe, as I haue promised the.

Natha. I am of accorde in al that thou wylte albeit that me thynketh the tyme not longe, & that I am ready of myne owne parte to heare

al the daye longe, if it were not to thine ouer greate payne and werines, notwythstandinge I do not beleue by all that I cã perceyue that thys labour and payne to be greuous vnto the, but rather that thou doest it hauyng more regarde vnto me then vnto thy selfe, for thou knoweste well that I am to small and little a vessell to receyue at once so muche of thys diuine licoure, & lyuelye water, poured forth of the fountayne of the worde of God.

Phy. I woulde it were the pleasure of God, that I myght fynde manye suche vessels that were so receiuable of thys worde of lyfe, nor I do not this because I mistrust thy capacitie but to the ende that both the one and the other of vs may the better gather and sauour this breade of life which here is ministered to vs.

Natha. Thy reason is verye good, lette vs therefore both go aboute our other busines that we may returne agayne the more fresh & wyth the better courage.

In thys nexte dialoge shall be set forth the historie of Jesus Christe, from the tyme of hys conception, vnto hys ascen tion, and shal entreate of the misterie of hys Incarnation, and of oure redemp- tion.

Nathanaell.

Thou

THou wouldest not beleue Philippe how long I haue thoughte the time sens oure departynge, for I haue taken so greate a taste and sauoure, in that I haue herde of the heretofore, that I thought I shoulde neuer se the time Inoughe to heare of the, the reste, for the more I herken vnto the, the greater pleasure I do take, and the more I eate of thys meate, whyche thou doeste minister vnto me, the more I am hungrie. Philippe. Such is the nature of the chyldren of God, and of hys worde, also, whyche is so pleasaunte vnto the soule and conscience that of the greate pleasure they take in it, they can neuer be satisfied and fylled. Seyng therfore that thou arte in so good appetite to the ende I make the no longer langoure, lette vs returne vnto oure matter, and aske me questions as thou haste begone.

Natha. It doeth followe after thys fyrste article that we haue begone and treated of oure Lorde Jesus Christe, that he was conceyued by the holy Gost, borne of the virgin Marie. What vnderstādest thou by these wordes? Philippe. I confesse that Jesus Christ is truelye and verye man, in the whyche God hathe bene opened & shewed in the flesh accordynge to the promises made vnto Abraham, and Dauid, and accordynge to that whyche the Prophetes had before sayed.

The conception on Jesu christ Timo. iii. Gene. xxii. John. i.

Nath. In this cōceptiō wherin god, & this eternall & diuine worde, hath bene made fleshe hathe it bene turned and conuerted from the diuine substaunce into humain flesh?

Phylype. That shoulde be a greate absurditie, but in takynge the humayne flesh, he hath vnited the diuine nature, wyth oure humaine nature, man wyth God, the heauen wyth the earth, wythout conuertynge the diuinitie into fleshe, nor yet flesh into deitie, wythout cōfoundynge or minglynge the one wyth the other, but conioynyng two natures wythout conuertion, confusion, or of anye maner of permutation in the person of oure Lord Jesus Christ being very god of the diuine substance & very manne of oure flesh, bloud and bones.

Nathana. There is then two natures in oure Lordes Jesus Christe, the one diuine and the other humayne. Phy. Otherwyse shoulde he not be Christe, and the sauiour of men.

The deuine & humayne nature in Jesus Christe.

Natha. Wherfore? Phy. Bycause that if he were not God, he shoulde not haue power to saue, & if he had not bene mā, he had not borne oure infirmities, synnes and langoures, nor we shoulde not haue suche assuraunce of the remission of oure synnes, excepte oure fleshe in hym had borne it. Natha. What nede was it that he was made man?

Phy. For to confound Sathan hys aduersarie, and the better to open the greate vertue,

and

and power of God, & hys charite, & inestimable loue toward mẽ. Natha. How hath Satã bene confounded, by the humanitie of Jesus Christ? Phy. In that that Sathã had thought by the infirmitie of the flesh to haue destroied the worke of God, & God by the same weake flesh, wonlde restore that whyche was lostc declarynge therby, that his weaknes is stronger then all the power of Sathã, & of al men, and yet is there other reasons. Nathanaell What be they?

1. Cor. 1.

Phylipe. In as muche as the worlde, coulde not knowe God, by the wisdome of the same he woulde by the foleishnes of the crosse saue the beleuers. Nathanaell. What is that for to sape. Phy. That in asmuche as men coulde not knowe God in hys greatenes and wisdome, and by the creation of all thynges; he woulde by thys meane, bepnge nearer vnto oure humaine infirmitie, whyche the wisdome of thys world did esteme but for follye or foleshnes gpue saluation vnto his. Natha. And was there no other meane more propre and conueniente? Phy. It pleased hym to chose & electe thys as molte conueniente. Nathanael. Wherefore. Phy. Bycause that consideringe the humapne infirmitie, and fraylnes of oure corrupte nature, it was not possible, better to declare hys goodnes, charite, and mercye towardes men, nor no wape to giue hym grea-

ter consolation and assuraunce of hys saluatiō. Natha. Make me wel to vnderstand this. Phy. Man was by hys sinne condemned vnto death, maledictiō, & eternal dānatiō and had thē nede to be boughte againe & deliuered, or els he muste haue bene lost. Na. I do cōfesse it. Phy. Then for to be bought and deliuered, it muste neades be, that some one muste haue satisfied for hym, and paied his raunsome. Natha. And myght not that haue bene done but by Jesus Christe? Philippe. No. Natha. Wherefore. Phy Bycause that all men were in one selfe necessitie, subiection and bondage so that there was none that coulde satisfie for hym selfe, wherefore they had all neede of an other to paye that raunsome.

Nathana. But seynge that God is all mercifull, myght he not haue pardoned man, without anye maner of satisfaction? Philippe. He myght do all that pleased hym, but he would so declare hys Justice wyth hys mercye, for as he is mercifull, so is he also Juste. Nathanaell. Howe hathe he by that meane, declared hys Justice & mercie? Phy. In that, that wher man had sinned the iustice of god did remaine that he were punished, & of the other part his mercie did moue him to haue pitie of him, & to take hym to hys mercie. Nathanaell. These be two thynges whyche seme verye repugnaunte and contrarie. Phy. And therefore the

A solution worthye to be noted of al mē

Lorde

Lorde hath satisfied his iustice in punishynge the synne of man in his sonne Jesus Christe, which hath suffered the death, & borne the Ire and furie and maledictiō of God, whiche mā by his synne had merited & deserued. Natha. And if he had punished man, might not man also haue satisfied? Phy. No, for in asmuch as all men were synners and subiectes vnto the curse and malediction, of the lawe, the which malediction, and vengeaunce of God had vterly destroied, consumed, and brought hym downe into hell, for it is so terrible & heaupe that no man myght haue borne it, no not the Angels thē selues. Natha. Yet hathe it not for al that cōsumed & brought down Jesu Christ. Phylip. No for sepnge that he was wythout sinne or spotte, the death, synne, hell, nor Satā ỹ prince of ỹ world, could do nothing against him. Natha. And how hath he satisfied by his death? Phi. In that, that he was not detter, beholdynge nor bounde, & yet neuertheles hath paied as a detter in that, that he hath satisfied vnto the Justice of god, wherfore sepnge that he, not being by anie maner of meanes detter nor bouñde, & yet hath paied & satisfied his satisfactiō, of the which he him selfe had no nede had serued for them that beleue for the which he hath answered, and fully satisfied.

Natha. That is then the cause, wherefore he hath taken the humayne flesche.

Gala. iii

Phy. Yea certaynlye, for in asmuch as it must needes haue bene that the flesshe whyche had synned & al mē also should make satisfactiō, & that none could nor might do it, but the sonne of God, nor the sonne of God in his diuinitie coulde not suffre nor die, therefore hath he taken hys bodye, lyke vnto ours, by the which he hath redemed vs, and hathe borne oure infirmities.

Natha. Certaynlye thou haste not wythout good cause saied that by thys meane God hath declared his charitie, towarde the world gyuynge hys proper sonne for to saue it, for if he haue not spared his own proper sonne, but hathe deliuered hym vnto death for vs we ought in no wyse to mistruste hys great mercie towarde vs, but to be ryght well assured that he wyll gyue vnto vs all other thynges.

John.iii. Rom.viii.

Phy. Thys is also a greate consolation and assuraunce vnto vs, in that we haue the sonne of God to be our brother, truly man of oure flesshe, bloude and bones, and in that same felynge oure infirmities, he hath pitie vpon vs makyng our peace towardes the father, and maketh intercession for vs. Wherfore we be fyrst certified, that for the loue of hym we be pleasyng and acceptable vnto the father, and that by hym we haue conquired & ouercome death, and be reisen againe, and shall raigne wyth him in heauen, and therfore hath he not

Hebr.iiii. Ephe.ii Hebr.ix. Rom.viii.

taken

taken the Angelicall nature. but the seede of Abraham, for to assure vs, that all that hathe bene done in hym shalbe in vs, & towchynge oure saluation. Hebr.ii.

Nathana. These be misteries and secretes of God well worthye to be knowne, and full of greate consolation, so that when thou doeste saye that he was conceyued by the holy goste, thou wylte saye that he hath taken humayne fleshe, & hath bene conceyued in the wombe of a woman, and that he hathe the substaunce of hys bodye of the woman whyche hath conceiued him, Phy. I confesse that he is truly mā of oure substaunce fleshe, blonde, and bones, but hys conception differeth farre from ours

Nathana. I do not doubte that, but I desyre muche that thou wylte declare it vnto me more playnlye.

Phy. He is not conceiued by the operation of synfull man as we be, but by or of the holye goste, in the wombe of the virgin, as the angel did opē & pronounce. Nata. And yet neuertheles he hath a true humayne body as ours is. Hebr.ii.iiii.

Phy. It is true, but yet wythout synne for if in hym, had bene any maner of spotte of sinne howe shoulde he haue washed & made cleane other, he hym selfe beynge defiled,

Natha. And therefore wouldе he be conceyued by the holye Goste, and not in sinne and wyckednes as other men be, of the whyche Psal.li.

the

the generation is all togyther corrupted.
Phy. He would be cōceyned of celestial seede, for to make vs celestiall, & to vnite mā wyth God the heauen wyth the earth, as it shall be againe declared more largly in this article folowing, wher it is sayed that he is borne of the virgin Marie. Nata. What meanest thou by that. Phy. That as he was conceiued by the holy Goste, & hath takē the very nature, & humaine flesh in the wombe of the virgin, accordynge as Esaie had before sayed: euē so was he borne of the virgin wythout corruption, in Bethelem, according to the prophecie of Michee. Na. Wherefore doest thou make mēciō of the virgin mari. Phi. For to shew that he is the true Christ of the seede of Abrahā, of Juda & of Dauid, in the which he accomplished the promises of God. Na. And what nede was it to make mention of the mother? Phy. Bicause that he was promised to be borne of the seede of Abrahā, & of Dauid, of the whiche the virgin Marye came, as the euangelistes do witnes. Natha. Inasmuch as thou hast already expounded to me thy fayeth, towchynge the misterie of the incarnatiō of the sonne of god. Let vs followe nowe the other articles.

The natiuitie of Jesu christ.
Psal. bii.
Math. i ii.
Luke. ii.

Gene. xxii.
i. Samu. bii.
Psal. Lxxxii.

Esai. bii
Math. i.

Luke. i. ii. iii.

Jt doeth folow. He hath suffered vnder ponce Pilate, crucified, deade, and buried, what vnderstandest thou by thys article? Phy. That oure Lorde Jesus Christe hath suffered deathe

The passion and death of Christe.

and

and passiō for oure synnes, & by the same hath perfourmed the misterie of oure redemption, for the which he becam mā, and did take oure nature vpō him, for to no purpose should hys cōceptiō & byrth haue serued vs, if that by his death he had not satisfied for vs. Nata. Wher fore makest thou mētiō of ponce Pilate? Phi. For to shew in what time he hath suffered, by whō he was cōdempned, & howe that he was deliuered into the hādes of the gētyles & heathens, euē as he had before spokē. Na. What was he that ponce Pilate? Phi. The prouoste or Judge, which held the place, & was deputie for ỹ Emperour of Rome, vndre whō the Jewes at that time were subiectes because of their sinnes, & for to declare that the time was com ethat the Christ ought to come, seing the septure was takē awai frō the line of Dauid, & frō the house of Juda, & that straūgers had ouer it dominiō, according to the prophecie of Jacobe. Natha. What hath he then suffered vndre ponce Pilate?

Math.xvi. Luke.xviii. Pilate. Math.xxvii.

Phylype. Diuers iniuries outragies and woundes, as the Euangelistes do wytnes, and so finallye by him condempned to death. Nathanaell. What hadde he done for to be condempned? Phy. Nothinge but the worcke of god his father, for the which he was come. Natha. He was then vniustlye and wrongefullye cōdempned and put to innocente death

Phi

Phylpp. If it had bene other wyse hys death could not haue profited vs. Nata. Wherfore? Phylppe. Because that if he had deserued his death, he shoulde haue died for hys own sinnes, and not for ours, but in asmuche as he was vniustly condempned, by that condemption are we, whyche iustlye haue deserued to be condemned, deliuered and absolued before the Judgemēt of God, & by the death, which he hath suffered haue we lyfe & oure death by hys is aboleshed and taken awaye.

Nathanael. Wherefore do we saye twise one thynge, for crucified and dead, is it not al one? and woulde not one of them haue sufficed?

Phy. we confesse that he was crucified, for to signifie that hys death hath not bene simple & commune as the death of malefactours, but the moste cruell ignominious, and shamfull, that was possible to be thought or Imagined that is to saye the death of the crosse. Natha. Wherefore was it more cruel and ignominious, thē the other maners of death.

Phy. Ye se thou knowest wel that al maner of deathes whyche man doeth suffre by the sentence of the Judge, and vnder the title of Justice is more shamfull sclaunderous, and more terrible then if a man shoulde dye naturallye in hys bodye, and yet did it not suffice vnto the Jewes nor satisfie the madnes & furor that dyd inflame them, againste Jesus

Christ

Christe to cause him to be put to execution by Justice, as he had bene an euel doer, but dyd expresly demaunde of Pilate, that he shoulde be crucified, because that ꝑ death of the crosse was a sorte of gallowes the moste detestable & hateful that was to be Judged, or thoughte to be amonge men, for it was not vsed that euyll doers shoulde be hanged vpon the crosse but onely they which were estemed, the most execrable and abhominable offēders, among the gentyls and panims. Nathanaell. And dyd not the Jewes of custome punishe theyr malefactours by the crosse. Phy. That fashion was onely vsed amonge the Panims, and bycause that Pilate theyr prouoste and Judge was a panime, they prayed and earnestly moued hym to cause Jesus to be hanged vpon the crosse for to cause hym the more to be in the shame and sclaunder and hatred of the worlde. Natha. And in what maner dyd the Jewes cause theyr malefactours to dye. Phy. As farre as we can Judge by the scriptures, they had foure maners of executiō, that is to saye, stonynge, burnynge, strangling, and wythe the swerde. Natha. And who dyd purchasse for Jesus Christe thys so shamfull & ignominious a death.

Phylyp. The enuye and hatred of the Jewes but pryncipallye the Scribes and Pharisis, priestes, bishopes and princes, of Hierusalem.

Na-

Ma. Was it not in their power to chose, & electe the kynde of death, of the whyche they desiered that he shoulde dye. Phy. It was neither in theyr power, nor yet in the power of Pilate, to cause him to die, neither of that death, nor of anye other but in hys owne ye, which was offered and sacrificed, bycause he would and hath gyuen his lyfe, when he would and

Iohn. i. hathe taken it agayne when it pleased hym, wherefore it is not to be thoughte, that anye thynge of al thys hath be done by aduenture fortune or chaunce, or after the fantasies or appetites of men, but all by the prouidence and

Luke. iiii. councell of God, for if the Jewes might haue kylled hym whē they woulde, they had done it longe before it was done, for they had often tymes enterprised it, and done all that they coulde, and yet could not bryng it to passe bycause that the houre determined of the father was not come, & of the cōtrarie part, whē they would haue deferred his death, vnto an other

Math. xxvi. day, they could not. For thei did despre to put it of to after the feast of Ester, & had so cōcluded in theyr councell, fearynge the multitude and bprore of the people, and yet they coulde not so bryng it to passe, but he was crucified, euen at the tyme when they shoulde celebrate theyr Ester, but that was not dōe without misterye, & a greate prouidence of God for that is a great testimonie vnto vs that did

open

spen & pronounce vnto the Jewes that theyr Ester and all theyr cerimonies were abolished, and that Jesus Christ is the true paschal Lambe whyche was wythout spotte and sacrificed, for to deliuer vs frō the tirānie of the greate Pharao, which is the Deuyll. Natha. Johu.i.ix.

The true paschall.

Seynge that it was in the power of Jesus Christ to gyue hys lyfe, and to take it againe when he would, wherfore did he rather chose and electe, that sorte & kynde of deathe, then anye other?

Exodi.xiii.

Phylyp. For many reasons. First for to accomplishe the wyll of God hys father & the scriptures and propheries whyche were prophecied of hym, he was figured by the redde hefkere, the whyche muste and was then vsed to be burned wythout the hoofte, in the same maner, was Jesus Christe dryuen out of the towne of Hierusalem, and was led vnto the mounte of Caluerie, in the whych place was the gibbet or gallowhouse for the punishmēt of the euyl doers, and there was put to executiō, as an euil doer bicause of our sinnes the whiche he toke vpō him, & were signified by the rednes of the hefker, notwithstāding that he was pure & innocēt, without euer haupng borne the yoke of the Deuel, nor of synne the which was represēted by that, that the hefker was ponge without hauinge borne euer anie yoke. Na. I should many times haue read that

The red hefker.

Hebr.xii.

cere

ceremonie, before I shoulde haue vnderstand what it did signifie. Phy. It should haue bene verye harde to haue bene vnderstand, if Jesus Christe by hys deedes had not expounded it, & if also the Apostle had not opened vnto vs the vnderstandinge and shewed how it must be applied vnto Jesus Christ.

Hebr. xii.

Matha. It is the same also that Jesus Christ spake of hym selfe, in the parable of the euyll kepers of the viniparde, whiche dyd caste out the soune of the owner of the viniparde, and kylled hym, bycause they woulde haue his enheritaunce. But thou hast not yet expounded vnto me what scripture had before saied, that he shoulde be hãged vpon the crosse.

Matth. xxi.

Phy. Thou haste spyste the figure of the serpent of brasse, the whyche Jesus Christ hath expounded of hym selfe. For as that serpente of brasse was lyfted vp in the deserte for to heale all them that dyd beholde hym: euen so was it necessarie, that Jesus Christ should be hanged vpon the tre, and be lifted vp vpõ the crosse for to heale all them that were mortalye stryken and hurte, by the bytinge and venym of the olde serpente, and as that serpente of brasse had the verye fygure and shape of a serpente, and for all that was no serpente, nor had no venym, and yet by hys meanes, they whyche were bytten with serpẽtes were healed, although the medicine semed verye strãge

The serpente of brasse. Nume. xxi. John. iii.

and

and inconuenient, euen so Jesus Christ, hath taken the fourme of a synner, and yet was no synner, but hathe bene the onelye medicine of all poore synners whych loke, and behold him by faieth, and putteth theyr saluation in hys onelye death and passion. And notwythstandyng that thys same meane to saue menne semeth verye vyle, abiecte and straunge vnto mannes reason, vnderstandynge, and knowledge, whyche doeth Judge thys wisdome of God, and preachyng of the crosse folishnes: i. Cor. i.
yet for all that as there was neyther physike, surgerye, medicine, nor remedye, that myghte heale them that were bitten wyth serpentes, but the beholdynge of the serpente of brasse, whych had bene made & sette vp by the commaundement of God: Euen so haue we neyther phisike, surgeri, medicine, nor other remedy against sin & death, to get vs saluatiō but Jesus Christe crucified, whych is gyuē vs of God, for it doeth not appertayne vnto vs, to electe or chose the medicine, but vnto God the souerayne medicine, whiche only may heale vs of that mortall sykenes, and onelye knoweth the remedie that to vs is effectuall, and geueth it vnto such as it pleaseth hym, and such as he geueth, is onelye sufficiente and meete, and there is none other that is anye thynge worth, and whych bryngeth not rather death then lyfe, Nathana. Who woulde euer haue

thought, and that vnder the historie of the serpente of brasse, we shoulde haue found so many & goodli secretes, couered, and hidden, and therfore I am not nowe abashede, thoughe the worde of God, seeme follye vnto carnal men, whyche can not Judge spirituallye, nor be receiuable of so hygh a doctrine, the which surmounteth and passeth all mennes vnderstaundynge. But is there yet anye other scripture whyche hathe signified thys same crosse of Jesus?

Deu. xxvii. Gala. iii

Phy. There is lykewise wrytten in the lawe. Vnhappy or accursed be he that is hanged on the tree, and bicause that we were mooste vnhappy, and accursed by our sinnes, he would beare that curse and malediction, hangynge vpō the tree of the crosse, for to deliuer vs, and to make vs partakers of the blessing and benediction promised in the seede of Abraham, whyche is oure Lord Jesus Christe. And furthermore it muste neades haue bene, that he should so haue bene humiliated, beneth or vnder all men, and that he shoulde be the opprobrie & the laste, or the leste of all men, and reputed as a worme and not as a man, he must also haue bene hanged amonge theues, and reputed amonge sinners, fastened vnto a tre, and appoynted and ordeyned vnto all kynde of vituperie, sclaunder, and outrage according to the prophecie principally of Dauid & Esai.

Gene. xxii. Esai. lv. Psal. xxii. Luke. xxiii.

La

Nathanaell. I beleue well by thys, that there was a greate prouidence, of God, in all these thynges for the tyme, the place, the persones, and all the doynges, whyche be wryten in the hystorie of hys death and passion, agree merueylously well wyth that whyche the Prophetes hadde before saied, but in asmuche as thou hast expounded vnto me, the cause wherfore we do make mētiō, that he was crucified: tell me also for what purpose doeth it serue, to put to that he is dead?

The death of Jesus.

Philippe. The more playnlye to wytnes that he was not onelye tormented, and sette aboute wyth the dolours, and cruel tormentes of death, but accordynge to hys humayne nature, is trulye and verilye deade as manne wythout anye maner of cauteill or doubte. And tooke his ende vpon the crosse, and gaue vp hys humayne spirite, the whyche he dyd recommende vnto his father. For in hys death doeth lye the principall poynte of oure salnation, for in asmuche as it was necessarye that he shoulde dye, for oure synnes, if he had not been trulye and verylye deade, we should be yet subiectes vnto eternall Deathe and damnation.

Math. xxvii. Luke. xxiii. John. xix.

Nathanaell. For what cause do we make mēcion of hys Sepulchre, sayinge that he was buried?

The sepulcre of Christ.
The signe of Jonas.
John.ii.
Math.xii.

Phylp. For the more greater confirmation of hys death, and to signifie the misterie of Jonas in hym accomplished, as he hym selfe did opēly declare vnto the Jewes. Natha. What sygne was that?

Phy. As Jonas was caste into the sea, for to appeise the rage and tempeste. whych was moued by the Ire of God, and was receyned by the whale, abydynge thre dayes, and three nightes, in the deepe & rage of the sea, within the bealy of the whale, & the thyrd daye was caste vp vpon the shore alyue, wythout anye hurte or damage. Euen so was it necessarie that Jesus Christe was caste into the deepe and botome of death, whych had thought to haue swallowed hym vp, for to appease the Ire of God, and that he should be in the bealie of the earth, as Jonas was in the bealy of the whale, and that he shoulde rise the thyrde daye as anon shall be saied. Natha. Beholde here is a goodlye misterie, and well opened whē it is examined nearly.

Phylip. Yea certaynlye, for who woulde euer haue thought or beleued, that Jonas beynge so in the deape, should haue escaped the death & that our Lord Jesus Christ in death shoulde haue founde vs lyfe, and that after such a cōfuciō vpō the crosse, hauyng bene caste down euē vnto the gates of hell, which had thought to haue deuoured hym, he was rayled vp into

such

suche glorye, power, and maiestie, and that by hys death, the furie of God was abated & pacified, as the tempeste of the sea, and quietnes was geuē vnto men, and the peace made betwen God and them.

Nathanaell. Had he not wel inough risen againe without beynge buried? Philipp. Yes well inough if he had woulde, but he woulde thus accomplishe thys misterie, and giue a more euidente, and irrepruable signe of hys resurrection. Natha. Towchinge what? Phi. Towchinge that, that he was buried by two honeste persons, Nichodemus, and Josephe of Aromathia, by the wyl and consent of Pilate, whyche did deliuer vnto them the body, and they dyd honestly burye it in a tombe, all newe cut out of stone, wherin neuer none before had bene put. To ende, that none might aledg, that some other lyuyng had bene there hidden, to counterfayte hys resurrection, or that some other dead before hym, were risen and not he, or that he was not risen again, by hys owne power, and vertue, but rather by the vertue of some other holye person, which myght haue bene there before buried, as he that did ryse agayne when he was calte into the Sepulchre of Elizee, or that he had towched hys bodye.

Math.xxvii. Luke.xxiii. Iohn.xix.

4. Kings.xiii.

Natha. And what doth signifie the article folowing, which sayth he is descended into hell.

Discendynge of Christ into helles.

Phy. That is a poynte, whych hath not bene of aunciente in the crede, as it doeth appeare by the same whyrche Saynt Cipzian doth vse but hathe bene sence put to, for the declaration of the thynges goynge before.

Natha. How sayest thou that thys hath bene putte to? Hathe not the Apostles made thys Crede, euerye one of them puttynge to hys article, vnto the numbze of .xii. as it is cōmonlye taken? Phy. Wee reade not in the holye scriptures, noz in anye hystorye worthye of fayeth, that the apostles haue so brought the christian fayeth into .xii. articles, noz that euerye one of them hathe put to hys parte in anye suche maner. Natha. Is not there .xii. articles of the fayeth?

Phy. The fayth is single and one, and accordynge to the declaration that we make, we maye comprehend it in moo, oz in fewer articles, wherefoze it is all one, to accompte .xii. oz mo, oz lesse, so that it be wel declared and vnderstande. Natha. Wherfoze do we cal those .xii. articles, the crede of the Apostles, if the apostles made them not?

Phy. We maye well say the Apostles made them, in asmuch as they haue opende the doctrine, wholy comprised in the same, cōteinyng the summe of the apostolyke & christian faieth the whyche they haue preached as that which we also oughte to beleue, as it hath alreadye

bene

bene saied. Nata. How so euer it be I pray the let vs com vnto the declaratiō of this matter. Phy. We must firste knowe what hell is, and then it shall be easie to vnderstand howe he is discended. Natha. What callest thou hel thē. Phylpp. It is in thys necessarie to considre in what signification the holye scripture doeth vse it. Natha. That is that, whych I do aske. Phy. We do fynde hel in the stage of the holye scriptures, and principally in the old testament, for the death, for the graue, and for the state and condition of them that be departed of the which al the scripture doth beare wytnes, & therfor do we cal it hel, which is a word takē of latin, & doth signifie as much as a low & inferior place, bicause we do put the bodie in the graue within the earth lower thē our habitatiō. Natha. Is that the proper significatiō? Phyply. That is the fyrste, that it doeth signifie in the scriptures. Nata. Is there thē other? Phy. Yea, but they do hange vpon the same. For as the death, and the graue is the ende & cōsummation of man, as concernynge thys worlde: euen so hell is taken for the extreme daungers, miseries, dolors, & anguishes, that man may suffer, and by the which he is dathned or brought vnto death. Gene. xliii. Esai. xxxviii

Nathanael. Vnderstādeste thou none other tynge by hell? Phylppe. It is also likewise takē sūtime for the paine dew for synne for the

Judgemente and wrathe of God, and for the bottome and mischiefe of all euyll thynges, & of all miseries, and vnhappines, and bycause that in the death, and in the graue, there is no thynge but stynkynge infection, darknes, and perpetuall horror, it is somtyme taken for to signifie the state, cōdicion, and the place of the damned, otherwyse called Gehenne, bycause that theyr death is not vnto lyfe, & that they do abyde in the same in perpetuall darkenes, of the whyche the graue is theyr beginnyng.

Nume. xvi.
Math. xvi.

Luke. xvi.
Marc. ix

Natha. Accordynge to whyche of these significations, ought we to vnderstād that Jesus Christe is descended into hell?

Phy. Accordynge vnto all. Natha. Howe so.

Phy. Fyrste thou muste note that he doth not saye in the singuler nombre. He is discended into hell, as thoughe he dyd speake of a place certayne, wherunto he was goone. But in the plurell. He is descended to the helles, comprehendynge all that which he had sayed before. He hath suffred vndre ponce Pilate, crucified, dead, and buried.

Natha. And did it not suffice, to haue already sayed the same by other wordes, for if discendyd into hels doeth signifie no further, what nede was it to put to this article? Phy. Albeit that it do comprehende al that whyche alreadye hath bene sayed, yet is it not put to without cause, for it doeth better open and declare

that

that whiche hath bene saped, & doeth also better declare vnto vs, the vertue, and efficatie of the death and passiō of our Lord Jesus Christ & doeth gyue vs to vnderstād what condemnation he hath borne, & how farre the vertue of hys death hath extēded.

Natha. Expounde the same alitle better vnto me by particulers. Phi. When oure Lord Jesus Christe had suffered, and endured so many outrages, & blasphemies, as when he dyd sweate bloude, and was ful of anguish in his soule, euen vnto the death, and was shamfullie hāged betwene theues, as forsakē of God & of al creatures, without helpe, fauour, or cōsolatiō, and dyd yelde vp his spirite vpon the tree of the crosse, where he was hanged, bearing the curse, Ire, and furore, of God, which is the verye hell, felynge in hym selfe the condempnation, paines, and sorowes, which we had deserued for oure synnes, then was he truly descended into hel's, whych had wened to haue deuoured him, but they coulde not bicause he was wythout sinne. Natha. Is he no otherwise discended into hel?

Luke. xxii. Math. xvi.

Phy. He was also discended. whē he was put into the sepulchre, & is discended into the lowe partes of the earth, as the Apostle doth saye.

Ephe. iiii.

Natha. Dyd not hys soule, and hys spirite discend to the sayntes & fathers, whych were dead before hys commynge? Phylyp. Yes.

Na-

Natha. Where were they? Phy. In the bosome of Abraham. Natha. What place was that? Phy. The place of reste and blessednes, wher all they were receyued, whiche were deade in that fayeth of Abraham, whiche is the fayeth in oure Lorde Jesus Christe.

Natha. Is that limbo, wher they be depriued of all the Joyes of Paradise?

Phy. I haue not reade in any place in all the holye scripture that maketh mention of anye such limbo. Natha. was it thē in purgatorie?

Phy. Jesus Christ descended wel into purgatorie when he dyd humble & caste down hym selfe, euen vnto the moste bitter death of the crosse sheadynge hys precious blonde, for to washe, & purge our synnes, & for the same dyd obteine remission and grace, other purgatory doeth not the scripture knowe, but that same whyche hath efficatie in vs by fayth, whyche purifieth the hertes. Natha. Howe is he then descended to the fathers, and where was the bosome of Abraham?

Phy. I haue sayed that hell signifieth also the estate and cōditiō of thē that be dead & departed, wherfore when Jesus Christe was deade and buried, he was discēded to them that be dead and departed that is to saye, that he is dead for them, and hathe borne the paine that they hadde merited and deserued, after suche sorte, that the vertue force, and efficatie of the

death

deathe of Jesus, is extended not onelye vnto them whyche were alyue, but also vnto al thē whyche haue bene sēce Adam, and were dead in the fayeth of that promised seede, vnto the whyche Jesus Christ hath bene made felow dyeinge as they, and descendynge into the graue as they, to the ende that they should be partakers of the resurrection and glorye of hym, whyche is sauiour of the liuyng & dead. Gene. iii.

Nath. It seameth by thy wordes that thou doeste abolyshe boeth limbo and purgatorie.

Phy. God furbide that I should aboleish purgatorie, for it is the same in the whych I haue all my hope, & wythout the whych I shoulde wholli dispaire of my saluatiō, for I do know well that no poluted and vncleane thynge cā entre into the kyngdome of heauen, except it be purged & made cleane, but in dede I know no other purgatorie, but the blonde of Jesus Christe, nor yet ani fyre whiche hath power & vertue to pourge our sinnes, but that of hys holie spirite, & as for limbo I could neuer find anie in al the holie scripture, I could neuer see so mani diuers estates of thē that be departed as ẏ priests & mōkes fain, lodging some in paradice, & other in hell, & other in purgatorie, & other in limbo, I do not find in ẏ holi scripture but of .ii. estates, & cōdicions, the whiche oure Lorde Jesus Christ, hath represēted and sette forthe vnto vs, in the exemple of the Ryche Cor. xv.

The true purgatorie.

man

man, and Lazarus, there is but one estate of the happie and blessed, and a nother of the reproued. Natha. Vnto whych of those dyd Jesus Christe descende.

Phylp. Vnto boeth but in diuers sorties he is discended to the dampned & vnhapppe which be dead in vnbeleue, when they haue felt that they were depriued of the merite of his death and passion, and of the grace, and saluation, whyche he brought vnto hys elected, & when they felte the pre, maledictiō & curse of God agrauated and augmented, alwaye more and more vpon them, but he is discended vnto hys elected, when that by hys diuine vertue, he hathe made them, to fele the vertue and efficatie of the death, whyche he suffered for them, and the fruite of hys passion, wherefore I do conclude, that they whych do beleue that there is a Limbo, for the litle childrē that be dead borne, and a purgatorye other then the bloud of Jesus, for to purge the soules of the fayethfull departed: do not beleue that Jesus Christe, discended into hell, and that hys vertu should be of such efficatie, that it might come and extēd vnto the dead, to theyr saluation, for if they did perfectly beleue that, they would haue no further care for the dead, but would leaue them in the hādes of Jesu christe whych is sauioure, of the lyttle and greate, of the lyuyng and deade, and woulde not thinke

that

that the dead had any more nede of them. Na. We haue taried inough vpō this article, but in dede it was necessarie to make it somthyng more cleare, for the matter was verye darke, but thou hast now so wel opened it, that I am satisfied, wherefore let vs come vnto thys article folowynge whych sayeth. The thyrde daye he rose from the dead. What is the sence of that article? The resurrection.

Phy. The same whyche we haue all readye towched, speakynge of the sepulchre of Jesus Christe, and of the sygne of Jonas. Natha. Hath he abidden thre dayes and thre nightes in the earth as Jonas dyd in the bealye of the whale? Phi. It was not needful, that he shuld be in the sepulchre thre nyghtes hollye, it was inoughe that he did rise agayne the thyrd day after he was dead, as he hath done in dede.

Nathanaell. Was that the thyrde daye, when he did aryse?

Phy. Yea truelye, for the daye that he did giue vp the spirite, whych was the euenyng of the nyght before the Jewes Ester, he was buried, and that was the fyrste daye of the morowe, whyche was the daye of the feaste, he was all the daye in the sepulchre. Then vpon the daye folowynge in the breake of the day verye tymelye he dyd aryse, and that was the thyrde day, as it doeth appeare by the Euangelistes. Na. Wherfore is this article put to?

Math. xxvii
Marc. xv.
Luke. xxiii.
John. xvi.
Math. xxviii.
John. xx

Phy

Phy. Bycause that all the other coulde lytle serue vs wythout thys. Natha. Howe so?

Phy. Bycause that if Jesus Christe had not risen, it shoulde haue bene an euident testimonie, that death had vanquished hym, & that hell shoulde haue swalowed hym, as it dyd the chyldren of Adam. Then if he had bene

1. Cor. xv. vanquished, and had not ouercome, vanquished and gotten the victorye, he had not satisfied for vs, but we shoulde haue bidden stil in our synnes and in death.

Natha. The resurrection of Jesus Christe is then a certayne testimonie of hys vertue, and a sure trust & hope that we shal aryse agayne wyth hym.

Phyli. That is the cause wherfore we beleue his resurrectiō, & wherefore he would testifie vp so many sygnes & apparitions, beyng after hys resurrection .xl. dayes conuersaunte wyth hys disciples shewynge hym selfe vnto thē in drinkinge, eatinge, speakinge, and sufferyng to touch hys bodye, and hys woundes the more plainly, and assuredly to proue vnto thē the resurrection of hys bodye.

Math. xxviii. Marc. xvi. Luke. xxiiii. Iohn. xix.

Natha. We haue then inough of oure resurrection in hys, but wherefore do we saye yet more. He is gone vp into heauen, when is he gone vp, and in what fourme and maner?

The ascēsiō. Act. i Math. xxviii.

Phylyppe. Fortye dayes after hys resurrection, when he had well approued hys layed

resurrection he dyd bringe hys disciples vn- Marc.xvi.
to the mountaygne of Oliues, and frõthense
dyd mounte and go vp visiblye, before them
whyche dyd beholde hym, gopnge vp vnto
a cloude dyd come betwexte hym and them,
whyche dyd cause them to loose the syghte
of hym. They had also the testimonie of the
Angelles sayinge that he was goone vp into
heauen.

Nathanaell. Into what heauẽ vnderstandest
thou that he is goone vp? for thou haste shew
ed in the first article, that ther be diuers ma- Ephe.iiii.
ners of heauens.

Phylippe. The Apostle doeth saye, that he is
goone vp aboue all heauenes, for to fulfyll
and accomplyshe all thynges, wherfore I do
vnderstand that he is gone vp into the celesti- 1. Tim.vi.
all glory, hygher then the visible heauen, and
hygher then all creatures into the inaccessi-
ble lyghte, where is the habitation and seate
of God, out of all and all maner of corrupti-
on and mortalitie. Nathanaell. In what
sence ought we then properlye to vnderstand
this ascention?

Phylippe. I vnderstande by the same, that he
hath taken hys corporall presence, from here John.xvi.
beneth, as he hadde before saied vnto hys
disciples, and that he is goone vp verylye in
bodye aboue all heauenes into the glorye &
maiesty of God his father, as it shalbe more

de-

declared anone, when we shall saye. He is set downe vpon the ryght hande of God the father almyghty.

The ryghte hand of God

Natha. What vnderstādeste thou by the right hand of God? Phy. I do not vnderstand that God the father is set in a seate or throne that is visible and materiall, as a terrenal kynge. And Jesus Christ in a nother by hym, as his sonne, or as one of hys princes. Natha. Howe then? Phy. It is a similitude taken of humaine thynges, for to gyue vs to vnderstande, that as a kyng or a prynce doeth make sitte down by hym, and on hys ryght hande, him whom he wyll moste honour, and vnto the which he wyll gyue moste power and authoritie: euen so we vnderstande by these wordes, that Jesus Christe is set vp aboue all creatures, and that he hathe power, as well in heauen as in earth, and doeth raygne wyth the father, haunge equall power & Lordship.

Math. xxviii.

Natha. And what doeth it serue vs to beleue, & knowe al these thynges, and in howe many wayes maye we vse thē to oure furtheraunce and profitte?

Phyly. In diuers, but to the ende I maye the better shew the by order, bycause there be manye goodlye poyntes, worthy to be towched, lett vs here make an ende of thys parte, and in the other nexte, we shall not treate of anye other matter, but of thys, whyche thou haste

now

now set forth nor shal not declare any othere article before I shall haue declared vnto the what fruites thou maiest beare of these thynges whereof we haue spoken at thys presente and howe these thynges may be vsed and applied to oure profit.

Natha. That wyll be a day that I hope shall not be euyl employed, and to the whyche I haue greate desyre. Phy. Thou shalte not be decepued of thy hope.

In thys dialoge shalbe shewed the maner howe we muste haue in contemplation, the historie of Jesus Christe, and howe manye wayes wee maye vse it to oure profit.

Phylyppe.

The great desyre that I haue sene the haue in these dayes paste, Nathanael, In the declaration of the articles of oure faythe and religion: hath giuen me greate courage to declare them vnto the. Natha. There is no doubte but as the good maister doeth make a good disciple, soo a good disciple causeth the maister to be better and the more diligente, for it is vnto hym as vnto a good husbande man, whyche wyllyngly ploweth the ground, whyche he knoweth to be good and fertyle, and wyl wel answer him his labour, & to the end thy labour maye be alwayes more profitable towar-

des me: begin to shewe vnto me the vtilitie & profitte that may come vnto me of these thinges I haue learned of the.

The maner to haue in cōtēplacion the history of Jesus Christ

Phy. We haue two poyntes the whyche we muste principally considre, in the death and resurrection of oure Lorde Jesus Christe, the fyrst is that cometh vnto vs bi the satisfactiō, redemptiō, and saluation that we receyne, and the other or the secōd, is the exemple we ought to take for to conforme our selues vnto Jesus Christe oure heade, and so to learne patience of hym wherein to nourishe oure fayeth hope and loue.

Natha. Expounde thys vnto me more largely, for I vnderstande not well what thou woldeste saye.

Phylippe. ffor to make the thynge more easye vnto the, I shal sette it furthe by examples, by the whiche I shal shew the the practise of that whyche I vnderstande herein. ffyrste when I do considre that Jesus Christe hathe suffered, howe he hathe prayed vnto God hys father in the garden, and hathe swette bloude,

Math. xxvi
Luke. xxii.

howe he was taken, bound, mocked, and lede vnto Annas, Cayphas, Herode, and Pilate,

Mar. xv.
John. xviii

howe he was Judged, condempned, nayled, and hanged, vpō the crosse, how he was scratched, buffeted, whypped, beaten, owtraged, & blasphemed, howe there was gyuen hym to drynk vineger gal, & myrre, how that he was

Psal. xxii

for

forsaken of all creatures, & abimed vnto the helles, howe he dyd crye my God, my God whye hast thou forsaken me, howe he was deade, gaue vp the spirite, and shede all hys blonde, nayled and hanged vpon the crosse betwene theues and euyll doers.

When I do diligentelye considre al these thinges, I do learne by the same to knowe howe muche the Judgemente of God is horrible, fearefull and importable, and howe muche that displeaseth hym, and in what errour and abhominacion wee ought to haue it. For whē I do see the proper sonne of God, in suche anguishe and distresse, and do see that welbeloued sonne sweate blonde of the onelye feare and reprehension, whyche he had of the death prepared for hym, and of the Ire, furour, and malediction of God, whyche he shoulde suffre and beare, not for hys owne synnes, from the whyche he was pure and cleane but for mine, haue I not thē good occasiō, to be troublede, and in feare maye I not saye well that whyche Jesus Christe saied vnto the poore women that folowed hym weepynge, when he was ledde to be putte to execution, and crucified vpon the mounte of Caluerie? If this be doone vnto the grene tree, what shall be donne vnto the drye? If the good tree be after hys sorte reiected and caste awaye, what

Knowlege of the Jugment of God & of sinne by the death of Jesu

Luke. xxiii.

shall be come of the euel, if God haue not spared hys owne proper sonne, beynge Juste, ryghtuouse, and innocente, bycause of the sinnes of other, the whych he would beare: how shall he pardone me, whych am couered with mine owen proper synnes, frō the toppe of my heade, vnto the soole of my foote, maye I not well esteme what ought to be the payne and torment of the damned the whych God hath wholly forsaken, cursed, and reiected, without leauynge vnto them anye maner of hope of saluation, when I do cal to remembraunce Jesus Christ forsaken of God, caste into such feare and deepnes of all euells, and cursinges but for that lytle tyme that the father and his diuinitie hadde withdrawen theyr fauoure ayde, and assistence from hym as thoughe he hadde all togyther bene lefte and forsaken as they whyche be in the eternall Ire of God.

Nathanael. Thou putteste me in feare and horror to here the speake, for certaynlye thys consideration ought to make vs to deteste & haue sinne in a merueylouse abhomination & more to hate it then the pestilence, or anye other vnhappynes that can be in the worlde seynge it doeth make men so detestable before God, castinge them downe into such depnes of malediction, and hathe bene the cause that the proper sonne of God, hath suffred a death so cruell, terrible and fearefull,

Phylype. The remembraunce and cõtemplacion of thys ought well to gyue vs occasion to humble oure selues, for it doeth gyue vs knoweledge of the greatenes of oure synnes seynge they be such that none coulde remedy nor satisfye for them but the proper sonne of God, it doeth ministre also vnto vs, occasion to accuse and condempne oure selues, and not rigorously to accuse Judas the whyche betraied him, and the Jewes whyche persecuted and crucified hym, for it is we which haue betraied, cratched, buffeted, and deliuered hym vnto deathe, and doo daylye crucifie hym by our sinnes, wythout the whych he had neuer suffered, nor they shoulde haue hadde no such power ouer hym. We haue then good occasion to be displeased wyth oure selues and to flee from synne, and so to keepe vs euer from crucifyinge of hym.

Who hath betraied & crucified Jesus. Hebre. vi.

Natha Thou sayest true, but we thynke lytle thereon, and doo but smallye esteme the tormentes that he hathe suffered for vs and the precious bloude whyche he shede, & the price wherewyth we be bought.

Phylyp. And yet neuertheles is that the waye and maner howe we ought to saye and vnderstand our Crede, and yet is there more for as the knowledge of my sinnes, and Judgmente of God, is inoughe to caste me downe into dispayre, as Cayn and Judas, and to o-

Gene. iiii. Math. xxviii

Act.i. nerthrow & cast me downe lower then the helles. Euen so of the contrarye parte, when I am assured by the worde of God that Jesus Christe hathe indured and suffered all thys for me to the ende that I shoulde be delinered and shoulde not be subiecte vnto that same terrible Judgemente of God, I do receyue a greate consolation, and do feele a merneplouse Jope and ease in my herte, the whyche doeth incite moue and steare me vp, more thē can be beleued, to gyue thākes vnto that same oure moste good and celestial father, the which hath so muche loued me, that he hath not spared hys owne proper sonne, but hathe gyuen hym for me, and vnto that same good Sauioure likewise, whych hadde so feruent a loue, and charitie towardes me that he woulde not refuse the death, nor to gyue hys lyfe for me, poore misirable synner, albeit that I was his enemye as towchynge my parte, and vnworthy to behold the sunne, and go vpō the earth.

John.iii. Rom.viii.

Na. Without doubte this cōsideratiō oughte well to enflame vs in the loue of that good god, & of the same our sauiour Jesus Christ.

The institutiō of the supper. Math.xxvi. 1.Cor.x.xi.

Phylyp. For this cause hath he instituted his holye ceane or supper, to the ende that the remembraunce of thys greate benifite shoulde often be hadde and refreshede amonge vs, & therebye the better imprinted in oure hertes, and to make vs the better to feele the vertue

and

and efficatie to growe in vapeth charitie, and all good worckes, and so to holde and keepe vs in the office of true chaltians (for by these visible spgues of the whyche the signification is declared vs by his word, & by his holye spirite, of the which sacramẽtes do take theyr efficatye) the liuelye Jmage of hys death and passion is representeed vnto vs. And therefore whenthys breade dedicated vnto the Sacramente representeth vnto me the bodye of Jesus deliuered vnto death for me, and the wine the bloude whyche hath bene shede to washe my sinnes: J do coditore howe Jesus Chriſte hath bene bounde, ledde vnto Pilate, Judged, condempned, and deliuered into the handes of the hangemen, crucified, dead, and buried, and after ryſen from the deade, and ascended into heauẽ, & this may J not onlie cõsidre as a cloude, or as a simple hiſtorie, or as the legẽde lyfe or death of some martire, or some holye vaunte, but J muſte cõsidre that Jesus beynge bound for me as a strõg Sãsõ, hath brokẽ the bõdes of death, & dãpuatiõ, & hathe vnbounde me with him ſelfe. Whẽ J cõsidre him before the iudg, & here the sẽtẽce giuẽ against him, J do thẽ here mine own absoluciõ, & deliueraũc for he was led before ỹ Judg, & of him cõdemned & again deliuered into the hãds of the executioners, to the end that J ſhoulo not be condemned at the Judgmẽt of God, & deliuered

The memory of Chriſte to be celebrate in the ſupper.

into the handes of he deuylles, and sente into euerlasting fyre, but that I mighte pleade for me hys ryghtuousnes, & so to winne my cause & fynde fauoure before the great eternal Judg and that I may sape with the apostle. Whoe shal lay accusation agaynst the electe of god, for God is he that Justifieth, and Jesu christe is oure leader, aduocate and intercessour, goo we then vnto the throne of grace, and we shal fynde fauoure and saluation in tyme conueniente.

Rom.viii.

Timo.ii.
i.John.ii.
Hebr.ii.iiii.

Natha. I do find thys maner of remēbraunce of the death and passion of oure Lorde Jesus Christe muche better and more consolation in it, then in that whyche the monkes do teache vs in preachynge the passion on good fridap for they preache it vs after suche sorte that we learne nothynge but to despise and be angrie wyth Judas and the Jewes, and do not consider that it is we oure selues, whych be the Judas and the Jewes, whyche by ours synnes haue so outragiously intreated hym, against whom we ought not to be angrie.

Monkish meditation of the passion of Christe.

And further they shew vnto vs Images and crucifixes for to learn vs to wepe, as the pore women did weepe whiche folowed him whē he was ledde to be crucified, after suche sorte as we weepe for an euyll doer, or some other good man which were innocētly put to death where as we ought rather to wepe ouer, and

Luke.xxiii.

for

for oure selues and for oure owne chyldrene and so to lamente langoure, and sighe for our owne fautes, and synnes, & so farre as I can conceyue or vnderstande by thy wordes, there is a greate differeuce betwen the death of Jesus Christ and that of the martyrs, for that of the martyrs can not serue vs for any satisfaction and redemption for oure synnes as that of Jesus Christe, but onely for an example of fayth strengthe and conscience, but that of Jesus Christe doeth serue vs for boeth.

Difference betwene the suffering of martyrs & Christ.

Phy. It is verye wel! vnderstande of the and thou coulde st haue saied no better. I would to God that euerye one dyd vnderstande it so well as thou, and then the Sophisters should not haue Joyned the death and sufferynge of the martyres wyth that of Jesus Christe, for to make it meritorious vnto saluation, and remission of synnes for vs as though that of Jesus Christe were not sufficitiente, and but lytle dyfference frō that of the martires. They woulde not also haue corrupted the sence of the wordes of Saynt Paul, for to recompēre by the tribulation and sufferynge of sayntes, that whyche seameth vnto them to wante in that of Jesus Christe, nor woulde not haue forged the workes of superrogatiō, and of superaboundaunce, and theyr treasure of the church into the whyche they gather togyther all the merites of sayntes, and make them sel-

Colo. i.

nes

ues distributers of them by their kepes, and by the applyinge of their ceremonies, sacrifycies, bulles, & pardons, as thoughe there were other meritte, then that of Jesus Christe, and other maner to appli it, then by the preaching of hys Gospel and administration of hys sacramentes, & to receiue and communicate thē by the true lyuelye fayeth the whiche onlye is recepuable of thē. And further if al did vnderstand this matter well, not onelye the menkes shoulde learne otherwyse to preache the passion, but the prieltes also should be content to represent theui vnto vs, by the preachynge of his worde, and the true vlage of hys sacramentes, they wouldc holde them selues vnto the ordinaunce of hys holy Teane, & wouide vnloode them selues of so manye foolish vayn and chyldishe ceremonies whyche they haue in their masse, by the whyche they wyl represente them vnto vs, as one should plai a Juglyng caste, or as it were a playe of litle chyldrene.

The true representatiō of the passion.

They take a kerchiefe in stead of a crown of thorns, they haue their maniple, their stole & a gyrdle of a corde, in steade of the cordes, bondes, and crosse, whyche Jesus Christ dyd beare, they haue their albe and greate shurte in stead of hys gown that Herode gaue him. And to be short it doeth seme perfectelye that they wylbe disguised for to playe or daunce a bet-

more or to make litle childrē ferd, were it not much better to be cōtēt wyth the simple ordinaunce of Jesu Christ, & to hold thē vnto that holye teane that he hath instituted, as Saynt Paule hathe sette it forthe vnto the Corinthians, and as the Apostles, and the primatyue churche did, and to remembre and haue in cōtēplation the death and passiō of Jesus christ in oure hertes, and to reste oure selues in the fruite & consolation, that it bryngeth vnto vs then to playe suche castes, and to disguyse thē selues in suche sorte before the simple people, and to seeke to drawe them onely into the admiration, and extollynge of outwarde ceremonies, and so to drawe them al togyther frō the true and healthfull contemplation of the death and passion of Jesus Christe, and to deprye them of the fruite, the whyche they oughte to receyue by the same?

ffor when I do remembre Jesus Christ vpon the crosse: I doo see hym wyth the eyes of my fayeth gyue vp the spirite, I do see hym putte into the Sepulchre, ryse, and ascended into heauen.

What neede haue I then of suche illusions and paynted conueyaunce for to drawe me from thys holy and profounde consideration for my fayeth doeth make Jesus Christe present vnto me, euē as though he were payn ed and crucified euē before my owne eyes. I

doeth

doeth sette hym forthe before me as a stronge Samson, whyche breaketh the gattes of hys enemyes, and beareth them vpon hys shoulders, and doeth kyll and distroye more in dyenge thē in lyuynge, I do see howe Jesu Christ beyng crucified doeth crucifie the Deuyl, beynge nayled doeth nayle, sheading hys blood taketh awaye the bonde of death, whyche he had agaynst vs, in dyenge, kylleth death, synne and brouseth, and treadeth downe the head of the olde serpente, he openeth the Sepulchres, and gyueth lyfe vnto the dead, when he entereth into the Sepulchre, and descendeth into helles as we haue saied he entereth into the house of death, & into the strengthe of the armed man, and of the prynce of thys worlde, & doeth dispoyle & breake downe all theyr force strēgth and power.

1. Cor. xv. Math. xxvii John. xiiii. Roma. v

Nathanael. If hys death be so stroung what oughte then to be hys resurrection and lyfe.

Phylyppe. I leaue that to thy selfe to consydre and therefore when I do see hym ryse, I do se my flesshe ryse wyth hys, I do see hym as victoriouse, leadynge synne, the worlde, death hell, and Sathan, in shewe and triumphe, all ouercome and caste downe, in suche sorte that they haue no more powre vpon all the elected whyche beleue in hym, then they haue hadde vpon Jesus Christ. Whē I see hym ascended into heauen, and am certayne that he is sette

Colo. ii. The fruit of the resurrection & ascentiō.

vpon

vpon the ryghte hande of God, and that he doth raygne wyth the father eternally. This fayeth also doeth brynge assuraunce and certifieth me, that when he is goone vp, he hathe borne and lyfte vp my flesshe and my bodye, & hath opened me the waye vnto the celestial glorye, and that he beynge oure heade hath taken possession for vs.

Natha. Then hys resurrection and hys assention be vnto vs certaine testimonies, seales, & confirmation of ours.

Phy. There is nothynge more certayne, and we oughte no lesse to be assured, that we shall aryse and raygne wyth hym, then that we be of hym, for in asmuche as he hathe taken oure flesshe euen as it in hym hathe suffered, & hath borne the Judgmente and maledicion of god and is deade, euen so it is ryssen in hym and exalted into the glorye of God, aboue al the heauenes, & therfore he is called the fyrst fruit of thē that slepe & fyrst borne of the dead not bicause he is fyrst risē amōg mē, for other were risen before hym, that is to saye they whych were rapsed as well by hym as by the prophetes, but bycause that thys is the fyrst, and he onelye whyche is ryssen by hys owne deuine vertue and power, and is the beginning, originall and fountayne of the resurrection & lyfe of all the other, whyche dye, and ryse in hym, and by hym, and the better to confyrme

and

and seale thys hope in oure hertes, he hath giuen vs a gage and hathe take̅ of vs, to the end he woulde not leaue vs in doubte, he hathe taken oure flesshe the whyche he hath borne in vs, & hath left to heauen, by the whyche we be alreadye put into possession, and be sette in the celestial places wyth hym, and of the other parte he hath gyuen vs hys holye spirite to confyrme and seale the promises in oure hertes which doeth testifie vnto oure spirite that wee be the chyldre̅ of God. Seinge the̅ that we be the childre̅ of God, and haue hys diuine seede in vs, wee oughte not to doubte but that Jesus Christe hathe made vs partakers of his diuine nature euen as he woulde communicate vnto ours, and woulde be made manne, for to make vs Goddes that is to say Godly, holy, & spirituall. Then euen as the wheate whych is sowen in the earth dieth in the same, & doth sprout sprynge and take roote, and after cometh out groweth and bringeth forth good fruite: euen so lykewyse shall we be assured that when we dye, & be putte into the earth, we be sowen & shal take agayne & aryse immortall, & incorruptible, in as much as we beare wyth vs the sproute or springe of the spirite of God which can not dye, though the flesh be corrupte, but shall deliuer thys bodye frō corrupcio̅ whych shal be raised vp by the vertue of him, whych hathe rayled vp Jesus Christe, from the dead

Jesus hath taken pledge of vs, & hath left vs of hys.

Ephe. i.
Roma. viii.
John. i.
i. Petre, i

John. xii.
Lor. xv.

and

and shall viuifie, and rayse vp oure mortall membres.

Nathan. Here is a goodlye exercise of fayeth and a goodlye practise of christian doctrine of the whyche we oughte not onelye to be learners, and doctours in contemplation, but also good practicians for to bryng it in daylye vre.

Phy. There is yet an other poynte whych is no lesse worthye to be noted, that is, when we beleue that Jesus rayneth in heauen, sette vpon the ryght hand of God, that doeth assure & gyue vs a meruaylouse consolation agaynst all tentations and daungers, for it is no smalle thynge, to haue in the celestiall courte, and before the face of that greate eternall God, such a frende as Jesus Christe, whyche is verye God, & verye man, whyche also hathe power in heauen, and is inheritour of the kyngdome of God, for we can not doubte, in asmuche as he alwayes appeareth before the face of God but he is intercessoure for vs, and is oure mediatoure, and aduocate, leader, conductoure, and gubernatoure, wherefore wee haue none occasion to be aferde of anye thynge in heauē or in earth, if we firmelye and assuredlye trust in hym. Consolation agaynst al tentations.

For in asmuche as he is verye God, we can in no wyse doubte but that he hathe al power asmuche as he is one substāce & power with y father, we ought not to doubt but that al that

the

the father hath is hys, and for as muche as he hath bene obedient euen vnto the death of the crosse, and that he is hys welbeloued sonne, we haue no cause to fear that ỹ father should denye anye thyng that he asketh of hym, nor that we shall aske, and demaunde of hym in hys name, of the othere parte in asmuche as Iesus Christe is verye man, our spouse, & our brother of oure flesshe, of oure bloude and of oure bones, and that he is oure heade and we hys membres, wee ought not to doubte but that he loueth vs, and hath pitie and compassion of vs, and wyll not renye hys flesshe & hys bloude, sufferinge to perishe, hys espouse and hys membres, for thys cause hathe he put vpon hym oure flesshe and hath taken al our infirmities, and hathe bene tempted in all thynges wythout synne, to the ende we shoulde be certayne, that we haue a bishope that is not ignorannte of oure infirmities, not wythout hauynge anye compassion of them, nor that he fealethe them lesse then wee, nor that there cometh anye thynge vnto hys membres, but it towcheth him, which is the heade as it doth appeare well by the wordes whyche he spake vnto Saule, persecutynge hym in hys membres, and that as heade he is readie to deliuer vs from al euylles, as he hath bene deliuered.

Phil. ii.
Math. xxvii.
John xiiii.
Ephe. v.
Hebr. ii.
Colo. i, ii.
Ephe. i.

Esai. xiii.
Hebr. i. iiii. v

Natha. If we beleue then firmelye, thys article, it seameth vnto me, wee haue no neede to

runne

runne vnto the holye sayntes whyche are departed frome thys worlde, nor to praye vnto them to be oure aduocates, intercessours, and leaders vnto God. Invocatiō of sayntes

Phy. It is verye certayne that suche inuocation of saintes doeth procede but of errour and infidelitie, and for lacke of the knoweledge of Jesus Christe, and we can not denye but they that seeke any other aduocate thē Jesus christ be verye farre from the fayeth, whyche we cōfesse in these two articles, of the ascention of Jesus Christe, and of hys celestiall raygne, and that yet more is, they do declare manifestlye that they do not vnderstand the misterie of the incarnatiō of the sonne of god, for wherfore was it necessarie that the sonne of God shoulde be made man, but for to coniopne and knytte manne to God. Then if we wyll well coniopne two thynges togyther that differ & bee of diuers natures it is requisite to haue a thyrde that shoulde approche, & holde of boeth natures, for to coniopne and vnite them, or other wyse there can be no verye perfecte and true communion, and principallye if the natures be contrary and repugnauntes one to an other, then what agrement coulde there be betwen God and man. The fyre cōsumpnge the thrones, the lyght the darkenes, Justice & iniustice, blessynge and cursynge, lyfe & death heauen, and hell, there is no more betwen god Deut. iiii. Hebr. ii. ii. Cor. vi.

& man, if we cõsidre mã in his nature, it was
thẽ much more thẽ necessarie that we shoulde
haue a mediator for to make thys agremẽte &
cõiunction which should be partaker of both
y natures & yet without sinne, & that he shuld
be verie God & verie mã, for to cõioyne man
vnto God, and then is there none suche but
Jesus Christe, wherefore it doeth necessarily
and infallibly folowe that none other myghte
be oure mediatoure, aduocate, & patrone, but
Jesus Christe onelye, as the holy Apostle te-
1. Time. ii stifieth, for when he saied, there is one God
and one mediatoure of God, and of men, the
Deut. vi man Jesus Christe, and the same hathe bene
the price of oure raunsome, these wordes be
as muche as thoughe he shoulde haue saied,
as there is but one God, the whyche neuer-
theless is sufficiente to all creatures, as one
sunne to shine ouer all the worlde: euen so is
there but one mediatoure whyche is Jesus
Christe, whyche onely hath paied our raun-
some beynge onelye sufficiente, deputed, and
1. John. ii appointed properly vnto that office. S. John
doth saie no lesse, whẽ he doth write. My chil
drẽ, I do not sai this vnto the ende ye should
sinne, but if we haue sinned we haue an aduo
cate towarde the father, euẽ Jesus Christ be-
ynge iuste whych is the propitiõ not ouelie for
John. i our sinnes, but also for al that be in the world
& therfore did. S. John Baptist, cal hym the
Lambe of god, that taketh awaye the sins of

the worlde, & S. Paule calleth him our peace which pacifieth all thinges as wel in heauen as in earth, vp the bloude of his crosse, sapnt John doth not say, whē ye haue sinned, come vnto me the welbeloued disciple, which haue slepte in the bosome of Jesus christe, & in hys lappe, & I shalbe your aduocate to the virgin Marie his mother, the which vp him was re cōmended vnto me, & hath loued & taken me as hir child, he doth not saie also turne and a dresse your selues vnto the virgin Marie, or vnto the Apostles mi fellowes, or to the pro phets & patriarkes that be dead, but doth put him selfe in the cōpanie & role of sinners, saie inge if we haue sinned, we haue an aduocate towardes the father, vp the which wordes he doth giue vs manifestli to know, that he doth confesse hym selfe to be a sinner vp nature & hath nede as wel as other, of our sauiour Je su christe, to be his aduocat toward the father celestiall without whō he shoulde haue vrne lost & dāpned, he had not forgotē that which he heard of hi s maister, & that which him selfe put in writing, the which hath not said, what soeuer ye aske of mp father in the name of mi mother, or of the prophetes, or diciples shalbe giuen vnto you: but hathe saied, that whiche ye shall aske & demaunde of mp father in mp name. For as he doeth saye in an other place, None came come vnto the father but vp me

Ephe. ii. Colo. i.

John. xvi.

Math. xi. Hebr. v.

Roma. viii. and the Apostle doeth testifie, not onelye, that he hath prayed for vs wyth greate crpes, teares, and weppynges, and was herde, but doeth also testifie that he is nowe vpon the rpghte hande of God, wher he incessauntly maketh intercession for vs.

Natha. It is not possible that I can resiste or agapne saye, that whyche thou haste saped, excepte I would go, and withstand the cleare worde of God, but they whych do mapntain the inuocation of saintes, do confesse that they take Jesus Christ, for their meane and aduocate, but yet they wyll uenertheles haue the sapntes with hym.

Phylppe. That is euen as muche to saye, as they holde hym not for sufficiente alone, and do attribute vnto hym no more then vnto euerye of the other sapntes, and so wyl wynne or gette their cause before God, by the multitude and force of aduocates, for other Jesus Christe is sufficiente, or he is not, and if he be sufficiente, he hathe no neade of fellowes, and if he be not suffitiente, he is not Jesus Christ nor is not sette at the rpghte hande of God hys father.

Natha. They wyll replye wellynough vnto al that, for they wil cõfesse the, of Jesus Christ all that thou wylte, wyth their mouthes, but they saye that not wythstandynge that Jesus Christe is oure aduocate towarde the father

yet

pet neuertheles, as we haue neade of hym for to be oure aduocate towards the father: euen so it is necessari for vs to haue other aduocates toward him, for inasmuch as he is god, & we be sinners, & god doth not exalt, and heare synners, we haue neade of the saynctes, which be more perfecte then we, to be oure intercessours towarde hym.

Intercessours to Christe. Johu.xvi.

Phy. We muste haue then a greate traine of intercessours, and aduocates, and in the ende we must haue intercessours, towarde the saintes, bycause we shall not be worthye inoughe for to addresse oure prayers vnto them.

Natha. We haue them alreadye, for the prieste, monkes, friers, and nunes, maketh vs beleue that they be oure aduocates, and intercessours towardes the saintes, and towardes God, and therefore bringe we them money, frome all partes and offre vnto them euerye daye gyftes and presentes, as the clientes do to theyr counceylers of the lawe.

Intercessours to saynctes.

Phy. Thou maiste se nowe wel, that the couetuousnes of prieste is the mother and nurse of thys Idolatrie, and superstition, I denye not but we haue commaundemente to praye the one for the other, whyle we be in this presente lyfe, but wee oughte not for all that to make marchādise of our prayers, nor to thinke they haue anye efficatie, but by the intercession of Jesus Christe, nor that we muste addresse

Intercession of lyuinge. Timo.ii James.i.

them vnto any other then hym onelye, for to present them vnto the father, for we haue neither commaundemēte nor exemple in the scripture, to addresse our prayers vnto the saintes departed, for we maye praye vnto diuers the which we knowe not whether they be saintes or no, nor whether they be in heauen or hell, but we be very certaine that Jesus Christ is in heauen, and if we were assured they were in heauen yet we can not tell whether they know what we do here, nor whether they hea re vs or not, nor whether they may healpe vs or no, the scriptures witnes rather the cōtrari but of Jesus Christe we doubte not. And yet further. Wherefore shoulde we not without feare go vnto Jesus Christe rather then vnto ani other? Is there any that hath more power wisdome, and goodnes, or that is more merci ful? Should our sinnes withdraw vs frō go ing vnto him. Natha. That is the cause they do aledge? Phy. But that cause is against thē selues, for if I were no sinner, I shoulde haue no neede of Jesus Christe, if I were whole I had no nede of the physitiā, but bicause I am a sinner & sicke, haue I neede to go vnto hym, whiche hath saued. Come vnto me al ye that laboure & are laden, & I shal ease you, & doeth testifie hym selfe that he is not come for the iust but for the sinners, nor for the whole but for the sicke. They then which withdraw vs from

Christ calleth the sinners

Math. 9.

Math. 9.

from hym, be lyke vnto the scribes and pha-
risseis, whyche were offended and dyd mur-
mure agaynste hym bycause he was conuer-
saunte wyth synners, & publicanes, and they
whyche make difficultie, to go to hym, haue
suche a foleshe shame, as they whyche haue
some secrete sinnes, and had rather leobarde
lyke, then openand shewe theyr disease vnto John. xiii.
the physitian, or as Sayut Petre had, whyche
would not haue suffered Jesus Christ to haue
washed hys feete, wythout the whyche wa-
shynge, he myght not haue bene mye parte-
ker of hys kyngdome. Or els it is wyth thē Luke. v.
as it was wyth the same Peter, after he had
fished al the nyght & gate nothing til he had
caste hys nettes into the sea by the cōmaun-
dement of Jesus Christe, & drue vp so much
fishe that the shyppe was full and sanke, in
suche sorte that they were constrayned to call
for healpe of theyr fellowes, and hauynge
greate meruayle, he sayed vnto Jesus, goo
from me, for I am a synfull manne, he would
that Jesus christe shoulde go from hym, by-
cause he did knowe the vertue, & holines to be
hys, and dyd knowe the synnes and imper-
fections to be hys owne, and dyd repute and
thynke hym selfe vnworthye to be in hys cō-
pani, wher as he ought rather to haue sought
hym to the ende that by hym he might haue

bene sanctified and made worthye.

Nathana. I am muche afeerde it wyll be wyth suche menne, as it was wyth Sayncte Petre, whyche gatte nothynge wyth all nyghte fyshynge tyl he had caste in hys nette by the cõmaundemente of Jesus Christe, and so I beleue that we fyshe by nyghte in al that we do and go aboute, in darkenes and ignorauncе wyth out the word of God and hys cõmaundemente and wythout directynge oure selues vnto Jesus Christe, and he beynge out of our companye, but I beleue also, that when we haue hym wyth vs and gouerne oure selues by hys commaundemente that we shal neuer fayle to take plentye and haue good fysshing.

Fishinge by nyghte

Phy. If we do otherwyse it shall come vnto vs as it dyd vnto the woman beynge spoke of the bloudye fluxe, we shal spende all our goodes vpon such physike, surgery, & medicines. & oure syknes shall alwayes appayre and be worse vnto suche tyme as we come vnto Jesus Christe, the whych maye onely heape vs.

Math. vi. Mar. v. Luke. viii.

Nathanaell. I nowe well vnderstande all thys, and do knowe that they whyche seeke any other aduocate then Jesus Christ, do not perfectlye beleue that he is deade for the, ryse and ascended into heauen, for if they beleued it perfectely, they shoulde know the greate loue he hathe borne them, & the good wyll he hath towardes them, and the power that he hathe

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in heauen & in earth, and wouldē sticke, cleaue and content them selues better wyth hym, thē they do. But in asmuch as thou haste expoun ded vnto me the fyrste maner and waye, how I oughte to haue in remembraunce, and con templation the death, resurrection and ascen tion of Jesus Christe, for to knowe the fruite that cometh vnto me, and the efficatie of the same, declare vnto me nowe, the other maner and howe it serueth vs for an example.

Phy. We shal come to it but fyrste I wyl ad monisshe the of one poynte, towechyng the as cention of Jesus Christe that is, that thys ar ticle doeth serue to shewe vs that Jesus christ is the onelye head of hys triumphāte churche and that there is neyther Pope nor spunge manne vpon the earth, nor any creature what soeuer he be vnto whom that office maye ap pertayne, for the heade can not be wythout hys membres, & hys office is to viuifie, leade, gouerne, healpe, & assiste vnto all the bodye & al the mēbres. Then in asmuch as the church is vniuersall, and sparkled thorowe al the & worlde, there is no creature, nor liuynge man, that can be the heade, seynge there is not that can be in all places where she is, nor that can gyue hyr ayde and assistence, suche as to hyr is requisite, but the onelye Jesus Christe the whyche by hys diuine power, and by hys ho lye spirite, fulfilleth the heauen and the earth

Colo. i. ii.
Ephe. ii.

and is presente vnto all hys electe, the whiche he doeth leade conducte, gouerne, and diuide whyche non other can or maye do, wherefore what so euer he be that wyll make hym selfe heade of thys churche, whereof he oughte to be but a membre, he is neyther heade nor membre, but doeth make hym selfe a membre of Antichriste, and hathe chosen Satan for his head in asmuche as he setteth him selfe in the place of Jesus Christe, settyng vp hym selfe aboue hym not knowledgynge him for his head vnto whom doeth Angelles and men oughte to be subiectes, for. S. Paul shewyng the fruites of the resurrection and ascention of Jesus Christe, wryteth howe that God hath exalted and set hym vp aboue all heauens, and aboue all the thrones, powers, Lordeshyppes, and dominions, and hathe gyuen hym to be heade of hys churche. Natha. I vnderstande wel what thou wouldeste saye, I shall holde me then vnto hym, and wyll neuer acknowe-ledge other head, of that triumphant churche but I shall holde for hys ministers the true ministers and pastours of his churche and the other whyche wyll attribute vnto them selues that dignitie, for verye Antichriltes. But lette vs come nowe vnto that thou haste promised me, and declare vnto me what example we maye take of all the historie of oure lorde Jesus Christ.

Ephe. i. iiii
Colo. i. ii.

Phy

phy. That were very longe to be recounted and tolde, for ther is nothynge so litle whiche cōteineth not greate sacramēts & misterie, but I wyll ouelye sette forth the thynge vnto the in two wordes by the which thou maist iudg of al the reste. The histone of our lord Jesus Christe serueth vs for an example in two maners, and fyrste howe we oughte to confirme oure selues vnto hym, as concernynge oure regeneration and spirituall lyfe, whyche is hid den in him, the other howe we oughte to confirme oure selues vnto hym in oure outwarde ipuynge & cōuersatiō.

How the histone of Jesu christ serueth for exemple.

Natha. The more thou wouldeste make the thynges shorte, the more they seme darke vnto me, wherfore I pray the thynke not muche nor spare me, nother tyme nor wordes, but expounde me the thynges so largly, that I may haue clear vnderstandynge of them, and tell me the fyrste poynte, what vnderstandeste thou by the spirituall lyfe, of the whych the histone of Jesus Christ serueth vs for an example.

Philippe. I vnderstande that all the lyfe of Jesus Christe oughte fyrste to serue vs as an allegorye, by the whyche we oughte spirituallye, to yelde oure selues to be conformable vnto Jesus Christe, in that whyche verelye, & riallye hathe bene accomplished in hys bodie, the which can not be in ours.

Natha. Thou speakest not much clearlier thē thou dydeste, therefore declare vnto me that whych thou wouldeste say by exemple.

Phy. I am contente. Jesus Christe hath beene conceiued by the holy Gost borne of the virgin Marye, he hath bene crucified, dead, buried, is risen agayne, and gone vp into heauē all whyche thynges can not be accomplished in oure bodies as they haue bene in hys. But lette vs take payne, that oure spirite maye in the same be conformable vnto hym, oure bodies be conceyued and borne in synne, and iniquitie, & not of the holy Goste in the wombe of a virgin, but of corruptible seede, and then for to be conformable vnto hym in thys, lette vs nowe come vnto hys church beleue in hys Gospell, and in the same whyche is oure mother, and is a virgin pure and chast, we shalbe conceyued and begotten by the incorruptible seede of the word of God, our father, and by the vertue of hys holye spirite, & shalbe borne agayne chyldrene of God, and shall be newe creatures, and put of the olde manne and put on the newe, bearynge the Image of the newe Adam whyche is Jesus Christe, as wee haue borne that of the olde and of the synfull man.

Spiritual cōceptiō & birth, Gala. iiii. i. Petre. ii. John. xxxi. Ephe. iiii.

Natha. Beholde, for thys is a holye conception and happye byrth.

Phy. Then in asmuche as we be all redy so conceyued of the holye Goste, and borne of

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that pure virgin the churche, whyche is the spouse of Jesus, it muste followe also that the reste of oure lyfe be conformable vnto that of Jesus Christe accordynge to our spirituall conception, natiuitie and byrthe. Eph.v.

We be not crucified nor put vnto death as he was but learne we of him to beare our crosse wyth him to be crucified vnto ꝑ worlde, & the worlde vnto vs, as sayncte Paule doeth write of hym selfe. To be crucified with christ.

Nathana. And howe can we be crucified vnto the worlde and the worlde vnto vs? Physpp. When we dye vnto the world: likewise dieth the world vnto vs. Na. These maner of speakynges be verye darke. To die to the worlde.

Phy. They be darke vnto them whyche be not acquaynted, or accustomed wyth the maner of speaking of the Apostles. But I do vse it wyllyng lye boeth to accustome the. and bycause I do take pleasure in the stile of the spirite of God, and of his Apostles. To be crucified and dead vnto the worlde, that is to be crucified & dead vnto synne, and that is to forsake synne, & to haue no more acquaynntaunce wyth hym, and to do him no more seruice, the the dead do vnto the lyuynge, for as the dead haue nothynge in commune wyth the liuinge but be seperated the one frome the other, and haue no more acquaynntaunce togyther, euen so be they deade vnto the world, which haue Rom.vi.

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forsaken it to serue God, and wyl no more be conformable vnto it, that is to saye vnto the flesshe, nor vnto hys concupiscences, & so is it impossible, but they whiche be thus dead, vnto the worlde liue vnto God, and the worlde lykewise dead vnto them, & by the contrarye they whyche lyue vnto the worlde, and vnto whom the worlde lyueth, be dead vnto God as the Apostle doeth wryte, of the voluptuous wydowe sayinge, the wydowe whyche doeth lyue in lustes & pleasures, in so lyuyng is dead, and bicause that she lyueth vnto the worlde, she is dead vnto God, so then when we dye vnto the worlde we ryse vnto God, and do practise in oure selues the exemple of the death and passiō of Jesus Christ spiritually whē we mortify our earthlye mēbres & offer our bodies as lyuyng sacrifices vnto god and do kil by the swerd of the worde, and do burne vp by the fyre of his spirite oure cōcupiscence & carnall affectiōs & lustes whiche be the bruite beastes, that we sacrifice vnto him. We dye thē with Jesus Christ whē we mortifie and crucifie oure olde Adam, we ryse againe also, & go vp into heauē with him, whē we put on Jesus Christ, & serue vnto ryghteousnes, forsakynge thys worlde & all that is in it or of it haunynge our hertes and cōuersation in heauen sekynge Jesus Christe whyche is vpon the ryghte hande of God hys father.

To liue vnto the worlde.

1. Timo. ii.

Roma. xii.
Colo. iii.

Phi. iii.
Eph. i. ii.

Natha. Truely that is a commodious setting forth of the historie of Jesus Christe vnto vs.

Philippe. So doeth the Apostles teache vs and specially Sayncte Paule setteth forth vnto vs the death and resurrectiō of Jesu Christ as an Image mirrour and glasse of the christian and spirituall lyfe, and doeth expound vnto vs, howe the baptisme doeth contayne the Sacramente and signification of these thynges, for the water which is poured vpon our heade is spoke vnto vs an assured and a certayne testimonie signe & seale of the remission of oure sownes by the holye Goste, whych is the water of lyfe, that doeth washe and make cleane oure consciences from synne, as the visible water doeth washe the filthe frome the bodye. The signification of baptisme. Rom.vi. Gala.ii. Coll.ii. John.iii.viii.

And further it is also a Sacramente of penaunce whych doeth teach vs that as the water is caste vpon vs, so muste we drowne our olde man wyth Pharao, and the Egyptians in the redde sea, and muste be buried wyth Jesus Christe, but by that, that thys water abydeth not alwaies vpon oure heades, nor doth not drowne vs, is signified vnto vs that the penaunce & mortification whyche God doeth require of vs, is not vnto death but vnto lyfe makinge vs by the death, to entre into lyfe, as the childrene of Israell passynge thorowe the myddeste of the deepe at the redde Sea, Exo.xiii. Luke.xviii.

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weare brought vnto libertie, and as Jesus Christe by the death of the crosse is entred into the glorye of God hys father, and so in baptisme is not onelye presented vnto vs the grace and mercie of God, and be not onelye by the same receyued into hys alliaunce, and into hys churche, but wee haue also the sacramente of the death, burial, and resurrection of Jesus Christ, and of ours wyth hym, and the Sacramente of repentaunce, and of remission of synnes, and the summe of all the Euangelicall doctrine, and the Image or patrone of all the christian lyfe.

Nathan. I nowe vnderstande thys parte, but there resteth yet to knowe the other maner to take exsample of the history of Jesus Christe for the rulynge of oure outwarde lyfe and conuersation.

Phyli. I shal declare it the by exemples in so muche as thou desireste to haue the thinges playnlye expounded. ffyrste in the lyfe of Jesus Christe, there be diuers workes whyche be proper to hym selfe. the whyche noone can do but him selfe, as his fasting fourty dayes & hys miracles workes, which he dyd. Then must not we vndertake to do suche thynges, excepte we wyll as mockers make a mocke of hym, and after the maner of apes counterfayte hys workes as thynges to laughe at, as mayne priestes, and religious, & hipocrites

Exsample of Christ for the outward life. Math. iiii. Marc. i.

do in diuers thynges, not regardynge those thynges in the whyche Christe woulde vs to folowe hym, for there be other thynges done and sette forth by Christe for vs to followe, as hys innocentie, rpghtuousnes, holines, zeale, and feruentnes, whyche he had for to aduaunce the glorye of God hys father, and in settynge forthe hys trueth and hys Gospell. Hys sobernes softnes, benignitie, patiēce, cōstancie, temperaunce, the paynes, trauels, and labours whyche he toke as a true pastour for hys churche, for the saluation, and consolatiō of menne, and for the solace and comforte of theyr bodies and soules, nor neuer fayled persone, when it was expedient, and conueniente for hys office, or forayne other that had nede, and hadde to do wyth hym: all pastours, and ministers of the churche, & all true christians haue in him a goodly mirrour or glasse, and a very plaine rule for to learne vs how to leade conducte, and vse our selues in thys humayn lyfe, and therefore we oughte to traueile and drawe as neare vnto him as to vs shalbe possible by holie life & cōuersatiō, to the end that the lighte of his image maye be sene to shine in vs in suche sorte, that we may be the lyght of the worlde, and that we maye shewe lighte euē in the middest of the darkenes of the same as goodly lightes folowyng, principally his inestimable humilitie, patiēce, and charitie, to

Workes of Christ for vs to folowe.

Ephes.v.
Colo.iii.
Phil.ii.
Tessals.i.ii.

the ende that wee maye saye as the Apostle dyd. Be ye folowers of me, as I am of Jesu Christe, and in doynge after thys sort it shall well suffice vs to haue Jesus for oure patron and leader, and if we wyll haue the Sayntes for oure patrones, we ought not to take them for suche otherwyse, but as that holye Apostle doeth teach vs, and not in electyng them for oure mediatours and aduocates, for there is no suche patrone but Jesus Christe, but in folowing theyr holye life & cõuersatiõ as they haue folowed that of Jesu Christ whom they haue taken for theyr true patrone, for patrone is to be vnderstand the thyng, vpõ the which wee do take example, and then can we fynde none more apte, meete or conueniente then Jesus Christe. Nathana. I do vnderstande well this matter.

1. Cor. x.

Phy. I wyll yet shewe the howe thys passion doeth serue me for a remedye and a medicine agaynste all the temptations, combraũces sykenes, aduersities, and perelles that maye come vnto me into thys worlde, for if anye mã haue done me a displeasure or iniuri whether it be wyth right or wronge, I haue incõtinente my remedie readye for to gyue me cõsolation, if I do suffre wyth good ryght, and that I haue deserued it, I do consydre Jesus Christe which hath suffered innocẽtly and do thynke in my selfe, if Jesu Christ which hath suffe-

The suffering of Christe a remedie agaynste all euyll

1. Petre. iii. Luke. xxiii.

suffered innocently, hath borne patientlye all the iniuries and outrages done vnto hym, & hath prayed for hys enemies, the whych had persecuted and pursued hym euen vnto the death of the crosse, haue I not then a good occasion patiently to suffre the euil, which I do suffre for my synnes, & to condemne my selfe and to pray for them, whyche persecute me & be sente to me of God for my chastisement, & not to curse and aske vengeaunce vpon them, and if I do suffer wrongefullye wythout hauynge deserued towardes men, I do reioyce and take consolation in my tribulations and gyue thankes vnto God the whyche hathe made me not onelye a fellowe partaker of hys prophetes and Apostles, but also of him selfe, also in that, that he wyl as a membre of hys bodye, I do followe my heade beyng assured that as I suffre wyth hym, shall I also be glorifyed wyth hym, I do gyue hym thankes of the greate grace that he hath gyuē me that is to saye, by hys goodnes he hath kepte me frō fallinge into anye crime for the whych men myght haue anie iust occasion to hate or persecute me, but hath so ledde me by his holye spirite, that the euyle cā fynd in me nother colour, nor reasone to afflicte me except onelie bicause I desire and offre my selfe to be an honest mā, & to folow trueth & ryghtuousnes the whiche thinge cōmeth not of my selfe, but Math.v. i.Petre.iiii. Rom.viii.

of God, the whyche hath so kept me wythout the ayde of whome I should be the moste miserable and greatest sinner of the world.

Natha. Certaynely the consideration of this is no smal cõsolation.

Phy. There is yet other thynges to folowe for I conlude that howe innocent or irreprehensible so euer I be, or can be before menne, yet neuertheles I can not be before God, but a greate offender and culpable of eternal damnatiõ, if he would entre into iudgmente wyth me, and punishe me in hys rigour, wherefore I doo thynke that thoughe I haue not deserued the euil that I do suffre by suche occasion for whyche menne do persecute me, I am not yet for al that so innocente before God, but I haue deserued that and muche more before God, and therfore I do receiue that as at the hande of God, as Dauid dyd suffre the outragies of Semei, and haue pittie and compatiõ of myne owne enemies, considerynge that they are my brethren, not knowing what they doe, and do more anoyaunce and hurt to them selues then to me, and therfore am I moued to pray vnto God for them, that he wyll pardone them theyr faultes, for they can not hurte me, but in my bodye, but they hurte and slea theyr owne soules, and if I se my carnall brother in the hand of the hangeman leading hym to the gallowes, howe euill or vntrue so euer

Psalm. Cxlii.

ii. Reg. xvi.

euer he were, or what displeasure he myght
or should haue done me, yet shall I haue pitie
and compassion of hym, and should vpe hym
frō the gallowes if I might, and deliuer hym
from the handes of the hangman, haue I not
then much greater occasion to haue pitie and
compassion of my poze blynde and ignozante
brethern, the whyche I do see by theyr infide-
litie and synnes to be in the handes of the De
uil, whych is the greate hangeman of hel, foz
to lead them vnto eternal dampnation, ought
we not well here to followe the example of
Jesus Christe whyche is come to saue & not Luke. ix.
to lose, and to aske of God pardon foz them,
and further when I do considze that which I
do suffre and do compare it wyth the aflicti-
ons and tozmentes of Jesus Christe, & that
I do knowe the difference betwene my tribu-
lations and hys, I shall be ashamed greatlye
of mine impatience, or to mislape them which
do me iniurie, when I do remembze the prayer
that Jesus Christ made vpō the crosse foz his
enemies, but shall rather be moued to pzay to Act. vii.
God foz thē as .S. Stephan did. And further
when I do considze the innocencie of Jesus
Christe, and the multitude of synnes, whyche
be in my self, and in what numbze God doth
pardon them euerye daye, I shall haue good
occasion to pardon my brethern of a small of-
fence or iniurye done vnto me, seyng that my

celestial father doth pardon me myne offēces beynge so greate and inanye in numbre and wythout hauynge deserued anye suche forgyuenes.

Matha. We shew oure selues verye vnthākful and ingrate, if that when other haue forgyuē vnto vs a mylliō of crownes, we wyll not can fynde in oure hertes to forgyue oure detters one halfpenye, and surely I do fynde these considerations, wherby thou haste resited verye fruitful and do perceiue and know euerye daye more in hearynge of the speake the greate consolation, and Godlye doctrine and fruite, that we may receyue and beare of thys crede, if we consydre and examine it nearlye as thou doeste at all tymes that thou resiteste it. Phy. Likewyse muste I do in al the tribulations and sykenes that may come vnto me, for if I haue payne in my heade, I shall call to remembrāce the crowne of thrones wherby dyd perce the braynes of Jesu Christ and the tre of the crosse wherby he hadde for hys boulster, wher as I haue my head wrapped and bound in softe and swete kerchiues, and my heade laied vpō a softe pelowe. Or if I do fele my bodye werye, and ouer forā traueled, and all myne other membres so weake that with great payne I may turne me from one side to an other: yet shal I perceiue my self much better intreated thē Jesu Christ my sauioure

Remedies against all sikenes.

niloure remembrynge hym spred vpon the tre, hangynge vpon the crosse, haunge hys handes and fete naped, and myght not stirre nor remoue anye membre, yea, and that after that he had bene all the nyght, and almost all the daye scratched, beaten, whypped, & hys bodye all to broken and almoste shed all hys blood where as I am layed in a good softe bedde, & tenderlye intreated, and haue seruauntes and healpe to take me vp, & laye me downe and to confort and to gyue me all thynges that I aske, or that cã be deuised to be good for me.

Matha. Alas that we can not thynke of thys, for if we could we should be muche more patient in al our sikenes & aduersities thẽ we be.

Philipe. Yea, and we should not be so muche nor so sone moued when we heare anye euyll or outragragious wordes spoken against vs for that our good sauiour hath suffered much greater, yea & euen in the same houre that he was most oppressed with tormẽts, for he was left & forsakẽ of al creatures, without hauing anye maner of ayd, comfort or cõsolatiõ, no not so much as an euil doer that is lead to execution, for he herde none other thynge, but iniuries, outrages and blasphemies agaynste hym selfe, the whyche dyd no lesse perce hys herte then the thornes & nailes did pearce hys head hys hades and hys fete, & yet for al that came there neuer out of hys mouth one euile word

Esai. liii

but was alwayes meeke as a lambe that is in the handes of the sherer or bocher, wherefore if I do see my selfe forsaken of all menne and of all my speciall frendes, yet shall I recomfort my selfe in Jesus Christe seyng that I am not yet in suche extremitie as he was, knowynge also that I am not forsakē of god, but that he is alwayes wyth me, as he was wyth hys sonne Jesus Christ, notwythstandynge it dyd seme that he was altogyther, & vtterly forsaken of hym the whych he would in dede feele in hym selfe, to the ende that we shoulde not feele it in oure selues, but should receiue cōsolation by hym.

Natha. Certaynely the consolation is greate principallie for the poore people, which sumtyme be extremly oppressed in al maners, as well with sykenes as wyth extreme pouertie wythout hauyng anye ayde or healpe of any persō, there is none so sore sike, but it is greate pitie, howe well so euer they be kepte and treated. But lette vs thē beholde and thinke what it is or maye be in them that haue extreme pouertie ioyned with theyr sicknes, and haue no thynge to healpe them selues wyth nor no bodye for to keepe them as it is mooste often sene principallye in the tyme of the plage, in the whyche the mooste richeste theim selues haue manye tymes muche adoe to fynd anye that wyll serue & keepe them, happye be they

then

then that in suche anguishes and distres haue remembraunce of Jesus Christe, and haue the consideration that thou speakeste of.

Phy. Also lykewyse when I am in anye maner of burnynge and extreme heate, that doth so alter me that it doeth seme vnto me as fire were in my bodye, impossible to slacke my thyrste, and that my mouth is so brought out of taste, that I can awaye wyth no maner of meates nor drynkes what so euer they be.

Then I do thynke of two thynges, the firste is, I consider the paynes of the poore, vnhappye and dampned, and perceiue in my selfe, that if a lytle pece of an humour, and a litle excessiue, and extra ordinarie heate hathe engendred in me suche payne and griefe that I haue almoost loste all patience, alas maye I then thynke, howe shoulde I endure or suffre that wyche Jesus Christe hathe suffered for me, or howe should I do if I should be caste into that ardent eternall fyre, and beare all the ire, iudgmente, and malediction of God, wyche the vnfayethfull reprobate do beare, as Jesus Christe hathe borne for me. I fynde my selfe then muche bounde to gyue hym thankes seyng he hath deliuered me frõ suche tormentes and ought to esteme thys worldly payues be rye spyghte, and as thynges to learne me the feare of God, to flee from synne and to putte my whole truste in Jesus Christ, for the auoi-

ding

dynge of that horrible and fearful iudgmente of God, of the whych the sicknesses and al other aduersities be but as small aduertisimentes, the better to learne vs to know his grace & the better to withdraw vs from this world. And of the other part whē I do cōsidre & thinke vpon the thirste & alteration that Iesu Christ myght haue after his greate tormētes which he suffered all the nyght, and al the daye after he had almoste shed all hys blonde, and was hanged vpō the crosse all moste three houres and yet coulde not haue so much as one drop of water to quenche hys thyrste wyth al, but hadde gyuen hym in the stede of good drinke bitter gall, viniger and myrre, I maye then thynke in my selfe to haue greate cause of cōplaint, seing that I maye haue the good maluesey & all other thynges that I can aske, for the comfortynge of my herte, and my sauiour Iesus Christe myghte not haue so muche as one sope of water to quench hys thyrste, whē I haue well considered all thys, and haue a lytle mingled, and steped wyth my meates, porreges, and supppynges of thys vineger gal and myrre, whyche Iesus Christ dyd taste & feele, I do fynd it more swete then hony. And yet is ther one thinge that I do learne by the same to kepe my selfe frō doing wrōg or iniurie to anie creature, nor to hate my christian brother, knowing that whē I so do, I do giue vn

Ephe. 6.

to

to Jesus Christe to drynke viniger gall and myrre, & am a braunch of that vnhappie iudicall vine, whiche in the stede of good grapes, bringe forth thornes & sloes, which be so exceadynge bytter, for to make drunke for hys sauioure, which hath made planted and dreste it. Natha. Thys is not euil taken for so farre as I can se the death and passion of Jesus Christ is a consolation, medicine, & remedye against all sikenesses & deseases both of bodie & soule. Phy. But yet where it doeth mooste chieflye serue me, is whē I do fele the temptation & assautes of death. I do thē cal vnto remēbrance howe Jesus Christe is dead for me, how that he is risē, & hath triumphed ouer death. This remembraunce & consideration doth mitigate the feare of death which al mē haue naturally, & doth assure & cōfirme me agaynste al the assaultes of death, of synne, and of Sathan and of hell, knowinge that he which beleueth in Jesus dyeth not, nor entreth not into iudgmente, but is already passed from death vnto lyfe, for this same corporal death, is not death but onely a passage frō miserie into pleasure and felicitie, and awaye by the whych we entre into eternal glorye, wherefore I reioyce in my hert, & do say with the holi Apostle, death wher is thy sting, hel wher is thi victorie? Ma. This is a veri fearful assault wherfor it is veri necessari & nedeful a mā to shew him self at

Remedye against the assaultes of

John. 5. vi.

Ose. 13. 1. Cor. 15

that

that houre to be a true champion, and a christi an knyghte.

Phylippe. It is the same houre by the whych it shall be plainly knowen whether we haue beene hypocrites or true christians & whether we beleue wyth oure hertes that whyche we confesse with oure mouthes, for there be such whyche haue so greate feare of death, & haue hadde so little experience of the death and resurrection of Jesus Christ, that when they be spoke, if a man aduise them to loke on their cosciences, and dispose theyr houses, and make theyr wylles they be sore greued, & sometime angrie wyth theim that moue theim, and be meruelously greued, where as they ought to returne vnto God, wyth all theyr hertes & folowe the exemple of the good patriarkes whyche dyd not leaue theyr busines vndone, & theyr goodes vndisposed til they felt death readye to stop theyr throtes, but dyd it while they hadde tyme, and theyr wyttes and vnderstandyng perfecte. Of the whych also Jesus Christe hathe gyuen vs an exemple, and hathe shewed vs in the same what care wee oughte to haue for theim the whyche be gyuen vs in charge when that he dyd recōmend hys mother, vnto .S. John, but they whych be so fearde of death do shewe that the death and resurrection of Jesus Christe is not well printed in theyr hertes, for that is the Soue-

Gen. xl.

raygne

rayngue remedie & the true armore to strenthē vs in thys battell, & ther is no other true consolatiō, they that be syke or in other aduersitie haue manye tymes conforters, but manye be suche as came vnto Jobe, more lyke to bringe hym to desolation and dispayre then to consolatiō. Some sette before them theyr good workes, or as a man myght better saye, theyr supersticitions & hypocrisies, & do learne thē to put theyr trust, & other which shal in the same be done by them after their death, do promisse them heauen. But what maner of proceading is thys for whan the conscience doeth feele it selfe loden wyth the burthen of hys sinnes, & the eyes open and seeth hym selfe personally before the iudgment of God, whyche can receiue nothynge but that whych is iuste & perfecte, what consolation maye the conscience receyue of hys worckes, the whyche at that tyme she shall knowe to be al vnperfecte and be nothynge but synne, and vnworthye to be presēted before the maiestie of God? what terrour and feare ought she to haue, when she seeth that horryble mouthe of hell wyde open readye to swalowe hyr, except she haue other ayde and succoures then of hyr selfe, yea, and if she haue not truste and confidence that she is deliuered and saued, not by hyr owne righteuonsnes, but by that of Jesus Christe, or if she be so blynded that she haue some truste of

hir

hyr workes and leane vpon the same, and not the promises of God, and the grace in Jesus Christe, what maye come of hyr, but fall into the depe pytte of hell, seyng the forsaketh Jesus Christe and hys satisfaction toward god whyche can not be ioyned, or haue anye place wyth oure satisfaction, whyche of it selfe is nothynge.

Natha. There be which doe comfort them of a better sorte shewynge them the miseries of thys presente lyfe and howe that death is vnto them the ende of al euiles, and an entrie vnto reste and the begynnynge of felicite.

Philippe. That same semeth to haue some coloure and to be mete to bringe consolation, but the philosophers haue done so muche & theyr bokes doe conteigne no lesse, but there muste be an other consolation for to appease the conscience pressed wyth the iudgmente of God, the whych is not found, but in the christian doctrine, and in the death and resurrectiō of Jesus christ, for valiantly to entre into the battell of death, & boldly to present hym selfe before the iudgmente of God, there is no better waye or meane then for to dispayre of hys owen vertue & power, & to put hys onlye trust & hope in Jesus Christe, & to condemne hym selfe and all hys workes, & to iudge thē worthye of eternall death, & dampnation and to present him selfe before God in the onlye cō-

fidence

fidēce that he hath in Jesus Christe beyng assured of hys saluation by the onelye fauoure, grace, and mercie of the same. Nata. I beleue well that thys is the beste of all other, & that there is noue other, for truelye thou haste opened vnto me a goodly shope full of all maner of medicines againste al maner of sikenesses & aduersities both of soule and bodie, in the which I am determined to fetch ail the medicines whych shalbe necessarie for my saluation. Phy. If there cam a poticarie or phisitian which would promise medicines and remedies for to heale all sikenesses, and for to kepe a mā alwaies in health, ther is none but would runne to hym, yea, and bestowe al hys goodes to bye that health, howe poore so euer he were, what desyre oughte wee then to haue and to runne vnto Jesus Christe, whiche is the soueraigne & true medicine which healeth not onelye the bodyes, but also the soules from al infirmities & sikenesses, and doth not onelye keepe theim in healthe durynge thys mortall lyfe, but that more is, it doeth keepe theim frome euer dyenge, and maketh menne immortall, and to lyue eternallie, which none other medicine can do. John. iii. bl.

And that wee myghte the better loue hys medicines, and that he myghte the better inuite vs the better to come vnto hym, he doeth gyue the vnto vs freely without demaūdinge Esai. i. ii. bl.

other

ether golde or syluer, and therefore we be verye miserable to forsake hym for to haue recourse vnto the popes priestes and monkes, whyche so dearlye sell theyr medicines vnto vs, the whyche can in nowise profit vs, but rather venim and poysen our soules and consciences.

Natha. I intende neuer frome hence forthe to haue recourse to other but to hym, and to the ende I maye the better knowe hym, I praye thelet vs come vnto the article folowinge, the whyche alreadye hathe bene expounded, for by that thou haste taught me thys daye thou haste inough opened the vnderstandynge for to learne me to knowe, how I ought to practise all the christian doctrine, and howe to vse it to my profitte.

Phy. I will also doe that whyche thou desireste, but to kepe the ordre wee haue begon & holdē hitherto, we may of thys matter make here a stoppe, and so go forwarde wyth that that followeth, as we haue done before. And we haue also commoned lōge inough for one.

Nathanaell. I shall alwayes agre to all that thou wylte.

☞ In thys dialogue shall be spoken of the second commynge of Jesus Christe of the nature of hys glorious bodye & of hys laste indgmente.

phi

We haue all readie treated largly of the hiſtorie and miſterie of oure redemption, and that whyche doeth concerne the fyrſte commynge of oure Lord Jeſus Chriſt in the fleſhe the cauſes of the ſame what he hath done for vs and the fruites we oughte to abyde and loke for, There reſteth now to ſpeake of hys ſecōdcōmynge, in the whyche he ſhall appeare not in humilitie, and infirmitie, as he dyd at the fyrſte, but in glorye and maieſtie, not for to open and pronounce the grace and mercye of God vnto ſinners as he hath done before but for to glorifie wyth hym ſelfe, them whyche receyued hys grace and mercie in the tyme that he preſēted and offered it vnto them, and for to condemne & iudge them whych wouldе not knoweledge hym for theyr ſauiour. And for to reenter into the matter, reſite that which foloweth.

Natha. There foloweth after that whych we haue ſayed. That he is ſet vpon the ryghte hande of God, and from thence ſhall come to iudge the quike and the deade. I do fyrſte demaunde of the if the bodye of Jeſus Chriſte glorified be in ſome certeine place, or whether it be in diuers places, or in al places?

The ſecond commynge of Chriſte.

Phy. It ought to ſuffice vs to knowe & beleue that whyche we haue al readye ſayed of hys

ascention, and of hys seate vpon the ryghte hande of God, I denye not but Jesus Christ is in al places by his diuinitie, and by his holie spirite, in asmuche as he is God, but in asmuche as he is true man, hys bodie can not be a true and verie bodie without occupiyng some place. To be in al places as hys diuinitie is, it can not be of hys nature, for nothyng can be ouer all but God, wherfore if hys bodye were ouer all and in all places, it shoulde folowe necessarilie that it shoulde be God. If it weare God it shoulde then not be a bodye but a spirite, and Jesus Christe should not be verie God, and verye man, but God onelye and the bodye which he did take in the wombe of the virgyn should be a newe God, whiche had some beginnynge the whyche is a thinge repugnaunt vnto the nature of God.

How Christ is in al places

Natha. But mai not God do what so euer he wyll, & in asmuche as the diuinitie of Jesus Christe can not be seperated from hys humanitie, is not hys bodye in all places wher his diuinitie is?

Phy. Nothinge is impossible vnto God, and albeit he may do al, yet neuertheles his power is alwayes coniopned wyth hys wisdome and vseth it not disordinatly, but alwayes in suche sorte that hys workes be not confused, but that hys creature abideth alwayes a creature, gyuing him suche proprieties as he will

and

and yet foloweth it not, that the diuinitie and humanitie of oure Lorde Jesus Christe be so inseperable that hys humanitie fulfilleth the heauen, and the earth as hys diuinitie doeth for my body and my spirite be coniopned togyther, and yet it foloweth not therefore that my bodye shoulde be in all places where my spirite maye be, for my spirite maye be rauished euen vp into heauen, and yet my bodye neuertheles shal be in the earth, or and if thou louest better the cōparison of Saynt Austen God dwelleth in vs by hys holy spirite, and yet neuertheles we be not in all places, and euerye where, where God is, albeit he dwelleth in Jesus Christe otherwyse then in vs, but thys iopninge togither or connunction of two natures doeth not take from the natures theyr proprieties.

Natha. But is there no difference betwen the bodies glorified and the mortall and corruptible bodies?

Phy. Yes verye greate, and I denye not but that the glorioussle bodie of Jesus Christe is now farre other then it was before his death and resurrectiō, & yet hathe he not for all that chaūged his body, but hath alwaies kept the same he had before, & hathe not chaunged his substaūce, except thathe hath put of the qualities of imperfectiōs & miseres which he toke for vs, & is immortal & glorious or otherwise

The glorious body of christ

he ſhoulde not be truelie ryſen, nor we ſhoulde not call the reſurrection, reſurrection, excepte that ſame proper bodie, and that ſame proper fleſh, whych is fallen by death were ryſen vp agayne, nor ſhoulde not receyue lyfe by the ſame, & ſo myght it be rather called mutation or chaunging, thē reſurrectiō, & thē to diſpute ſubtellye & curiouſlye of the properties of the bodye glorified, & of the place where the bodye of Jeſus Chriſte is, ſhoulde be a thynge not onelye vnſeamynge, but alſo vnworthye of the ſimplicitie and of the euangelicall doctrine we ought to contēt our ſelues, to knowe that Jeſus Chriſte is in the celeſtiall glorye, and that he hath a verie true bodye ſuch as he ſhewed it vnto hys diſciples, hauyng fleſhe & bones, and that it is not chaunged into ſpirite but doeth holde alwayes the properties of a verye true bodye, ſuche as appertayneth vnto a verye and true glorified bodye, whyche not wythſtādynge it hath put of al humaine infirmities, yet followeth it not for all that, that it is in al places, nor in diuers or manye places al at one tyme & inſtante. We oughte to beleue that he is in heauen, ſette vpon the ryghte hande of God hys father, where as ſaynte Stephan dyd ſee hym. For to diſpute and diffine what is thys heauen, & that ryght hande of God, is here no neade, but is more ſure to putte it of and leaue oure diſputation vnto

Luke. xxiiii
John. xxi.

Act. vii.

vnto the tyme we came there, and maye se it by experience, and that we maye vse suche diligence to folowe Jesus Christe in the tyme we be in thys lyfe, that we may come thether and beholde hym.

Natha. And if it be thus as thou sayest howe can we make it agree, wyth that whyche the prestes make vs beleue that the body of Jesu Christ is in the hoste, betwene theyr handes, or in the pixes, euen as greate and large, as he was vpō the crosse. The corporal presence.

Phy. They whyche beleue that, beleue not that he is sette vpon the ryghte hand of God And shall come frō thense to iudge the quicke and the dead.

Natha. Wherfore not? Maye he not as well come downe and goe vp, by the vertue of the sacramentall wordes, as he is gone vp. Phy. To what purpose or what neade is it that he should come downe, descend, or ascende, seing he fulfilled all by hys vertue and power? If it were neadful that hys bodie should be presented vnto vs carnallye, wherefore is not he taried wyth vs, or wherefore is he not returned to be cōuersaunte, as he was before with hys disciples, wherefore did he saye vnto his disciples. It is expediente for you that I depart, for excepte I depart, that comforter shall not come? If the corporal presence he Jesu christ dyd wyth holde the hertes of the Apostles

here in this lowe earth, and dyd hynder them to knowe hym spirituallye, howe shoulde he haue wylled vs to sette oure spirites to seeke hym in a morsell of breade in the handes of a synner, or in a pixe or boxe, hathe he not saied, he woulde be prayed vnto of them whiche shoulde honoure and seeke hym in spirite and in trueth, and that suche be the true honorers, and howe shall wee honoure hym in spirite & trueth, if we goe aboute to seeke and honoure hym in visible and corruptible thynges, and in houses made wyth the handes of menne, and to muse vpon a morsell of breade, or vpō a pyxe or boxe, howe maye thys agree wyth that whyche Sayncte Paule commaundeth vs sayinge. If ye be rysen agayne wyth Jesus Christe, seeke not the thynges whyche be on the earth, but those that be aboue wher Jesus Christe is vpon the ryght hande of God the father, or wherefore do the priestes synge in theyr masses, Sursum corda, haue your hertes on hye, and wherfore do the other answer We haue thē to God? Why wyll they rote them here in thys lowe earth, and holde them in the Imagination of corporall and carnall presence, rather then to learne them to know Jesus Christe spirituallye, makynge theim to fele the fruite of hys bitter death & passiō? For thys cause hath he instituted hys holye supper, not for to make vs seke a corporal pre-

Jhou. iiii.

Colo. iii.

Institucion of the supper

sence

sence, but for to represent hym self vnto vs by these visible sygnes, & for to learne vs by the same to go vp vnto heauen to hym, for he wyl not that we drawe hym from heauen by wordes, as conurars and enchaunters, but will drawe vs vnto hym self, by hys holy spiritte and wylleth that oure hertes be lyfted vp vnto hym, and that we there be traunslated and traunsported by hys vertue, to receiue repast & nourysshmente of hys flesshe & of hys blood wherefore it is no neade that he shoulde descend or go vp, for if he myght not communicate hys flesshe and hys blonde vnto vs other wyse then by hys corporall and carnall presence, and wythout descendynge corporallye frome heauen, the vertue and power of hym selfe and of hys holye spirite, were not great and shoulde not haue so muche power as the sunne, the which without cõming down from heauẽ doth veri wel cõmunicate his light and heate to mẽ, wherfore may not thẽ Jesu christ cõmunicate him selfe to oure spitites soules & bodies, by the vertu of his spirite, & cõioyne & knite vs wyth him selfe, as the mẽbres wyth their heade? We haue not thẽ ani cause to make a god of the bodie of Jesus, or a mõstruousse bodie which shold fulfil al places, or to gyue hym manye bodyes, as we muste neades be cõstrained to do, if we will folow the doctrin of the priestes, seynge that they wyll that all in one hours, one selfe minute, momente and

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Institucion of the supper

sence, but for to represent hym self vnto vs by these visible sygnes, & for to learne vs by the same to go vp vnto heauen to hym, for he wyl not that we drawe hym from heauen by wordes, as conurars and enchaunters, but will drawe vs vnto hym self, by hys holy spiritte and wylleth that oure hertes be lyfted vp vnto hym, and that we there be traunslated and traunsported by hys vertue, to receiue repast & nourysshmente of hys flesshe & of hys blonde wherefore it is no neade that he shoulde descend or go vp, for if he myght not communicate hys flesshe and hys blonde vnto vs other wyse then by hys corporall and carnall presence, and wythout descendynge corporallye frome heauen, the vertue and power of hym selfe and of hys holye spirite, were not great and shoulde not haue so muche power as the sunne, the which without cõming down from heauẽ doth veri wel cõmunicate his light and heate to mẽ, wherfore may not thẽ Jesu christ cõmunicate him selfe to oure spitites soules & bodies, by the vertu of his spirite, & cõioyne & vnite vs wyth him selfe, as the mẽbres wyth their heade. We haue not thẽ ani cause to make a god of the bodie of Jesus, or a mõstruousse bodie which shold fulfil al places, or to gyue hym manye bodyes, as we muste neades be cõstrained to do, if we will folow the doctrin of the priestes, seynge that they wyll that all in one hours, one selfe minute, momente and

instante, he shoulde be in so many places all at a time, it is much more sure to holde our selues vnto the testimonie of the Angels, whiche haue testified vnto hys disciples the daye of hys ascention, that as they sawe hym goe vp visiblye, so shoulde he be seene descend, whych he him self also before had affirmed. Sayinge that he should come as a lyght whych should be seene from the Oriente vnto the occidente, wherefore he doeth declare that he shall not come inuisible, and that there where hys bodye shall be, there shall be hys elected.

Act. i.

Math. xxiiii

The sacramẽtal commyng of Christe.

Natha. These wordes be vnderstand of hys corporall commynge vnto the iudgement, but there is an other whiche is sacramental. Phy. I deny not but Jesu Christ cometh euery day vnto vs and is in the middeste amonge vs, & wyth vs vnto the ende of thys worlde, & presente vnto vs, but that is by his diuine vertue and by hys power and hys holye spirite, but of commynge and presence corporall and carnall, the scripture promiseth vs no other thẽ that: whyche shall be at the laste daye, I deny not but he is present vnto vs by hys worde & by hys sacramentes, but that is in the maner that I haue alreadye shewed.

Natha. Thou wylt then saye, that he descendeth not corporallye vnto the laste daye.

Phy. It is the scripture that so sayeth and not I. Nathana. Howe shall he come then and in what

what fourme? Phy. He shall come accompanied wpth Angelles wpth the cloudes in the glozy of God his father, in the pzopze fourme that he ascended. Math xxv.

Natha. Wherefoze shall he come then in hys pzopze bodye, then visiblie rather then now e? Phy. Bycause that then shal be the tyme that he muste make accoumpte, and make them partakers of hys glozye and immozalitie whych haue suffered wpth hym, and beleued in hym and shall make them the fote stole of hys fete whyche haue resisted hym, to the ende they may feele hym theyr iugde and Lozd in theyr greate confusion, in the daye of the ire of god in asmuche as they woulde not knowe hym nor receiue hym for theyr sauioure in the time of grace and mercie.

Natha. Wherfoze sayest thou the quicke and the dead, shal there be then some lyuynge? i. Cor. xv. i. Tessa. iiii.

Phy. Accordynge to the sayinge of Saynte Paule, it is manifeste that there shall be then when he shall come, the whyche neuertheles shalbe chaunged and hydden sodaynlye and shall mete Jesus Christe in the ayre. Natha. And shall they come before thē that be dead? Phy. No. For fyrste the trumpet shall blowe and the dead shal aryse and then all togyther shalbe found in a momēte wpth the Lorde.

Natha. And shall not the same dye? Phylyp. Saynte Paul calleth not that chaunge death by-

because it shalbe more shorte and sodayne thē the twynkelynge of an eye, but neuertheles they shall be all togyther chaunged, euen as they whyche shall haue slepte in the pouder of the earth, and shall put of mortalitie, for to put on immortalitie.

Natha. Thou vnderstandest then by the lyuynge, & the deade, them whyche at that time shalbe lyuyng, and them whyche before that time shalbe dead.

Phy. I saye that the article maye verye well be so vnderstande, and that the doctrine of S. Paule is conformable vnto the same vnderstandynge, but we maye also well vnderstād it otherwyse, wythout contradiction of the scripture. Natha. Declare it vnto me.

Phy. We may take thys copulation for one vniuersall, signifiynge as muche as thoughe we would saye, he shal come to iudg the quicke and the dead, that is to saye, al humayne creatures for the same two wordes doeth comprehende all sortes of people, or he shall come to iudge the quike, whyche yet at thys presente tyme be alyue, whyche shall dye neuertheles at theyr tyme, and the dead, that is to saye, all them whyche haue bene, before vs, whyche is as muche as thoughe he shoulde saye, all them whyche haue bene be & shal be, of what estate or condicion so euer they be.

Nathanael. Declare vnto me yet in how ma

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nye maner of wayes I maye vse these thyngs vnto my profit.
Phylype. In verye manye, but I shall touche one or two of the pryncipal. Thys iudgment of God oughte to learne and admonishe vs to walke in thys same mortall pilgrimage in simplicitie of herte and to putte a sure brydle vpon oure carnall concupiscences, and to redresse and refourme oure selues to the ryghte waye of the wyll of God, beyng assured that we must make accompt, & that not vnto a mortall manne as we be, but vnto hym that knoweth not onelye all oure worckes, but also al our wordes and thoughtes knowynge that there is nothynge so secrete, but at that tyme it shall be discouered before God, before hys Angelles, and before all menne that euer shal haue bene vpon the earth. Math. xii. Math. i.
We ought then to be verye ware to doe any thynge in secrete, whyche wee woulde not do openlye, but we oughte to walke in thys lyfe, as thoughe wee sawe God alwayes before oure eyes.
And after the abydynge and lokynge for this Judgemente oughte to wythdrawe oure selues frome doynge anye wronge or iniurye vnto anye persone, and oughte well to keepe oure selues frome goynge out of the ryghte waye of trueth other for anye prayse, or for anye disprayses, or for sclaunders, or for
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the good or euyll wyll of menne, nother yet for anye profitte or dammage that myghte come vnto vs, nother for prosperitie nor aduersitie that myghte come, for we are certaine that then shall be holden the greate and laste appellation, and all causes shall be brought forthe and iudged, but not accordynge to the iudgement of men, but accordynge to the iust iudgmente of God, by the whyche euery one shal receiue praise or shame, & vituperie, accordynge as he shall haue deserued.

Matha. Thys article as thou expoundeste it ought to bringe greate consolation vnto all the true faythful whyche suffer persecution in thys worlde knowynge that, at that tyme theyr sorrowe shall be turned into ioye, and theyr shame into glorye, and of the contrarie it oughte to gyue greate feare vnto the infideles and hypocrites, for they maye wel hold them selues for assured that theyr infidelitie & hypocrisie shall be distroyed, and theyr glory shalbe turned into shame and confusion. And in asmuche as we be cõmen thus far forth, it doeth seme vnto me that these mattiers haue bene sufficientlye declared, and al the misterie of our redemption after such sort that I hold my selfe verye well satisfied for my part, and bicause I feare to make the werye wyth takynge ouer muche of the at once, let vs here make a reste, to an other tyme.

Phy

Phylpp. Thou canste not make me werpe in ſuche mattiers, pet neuerthele's I am cõtente to folowe thyne advice. Farewell.

Natha. To God I commende the vnto whõ I prape to gpue vs ſuche grace that we mape at that greate dape of Judgmente be found blameles and irreprehenſible by the fauour & merites of Jeſus Chriſte. Phy. So be it.

In theſe. ii. laſte diologes is opened the other parte of the crede, the which do concerne the holy Goſte and the church wherein is declared that whyche appertapneth to the one and the other and is ſhewed what is the true churche of Jeſu Chriſt what is hyr poleſie, & miniſtration, & what goodes ſhe receiued of him.

Nathanaell.

INas muche as we haue done the greateſt parte Phylppe, I ſhall deſyre the to haue pacience, and to take the paine to expound vnto me the reſte, that we mape ſe the end of thys mattier.

Phy. It is reaſon, and I wyll not deuye the my payne, ſepnge it bpngeth no leſſe conſolation vnto me then to the. Natha. It ſemeth vnto me that there be yet two partes to be declared, the one of the holye Goſte and the other of the churche. Phylp. It is true, but we mape well coniopne that of the holye Goſte

wyth

wyth that of the churche, go forth as we haue begonne.

Beleue in the holy gost

Natha. It doeth folowe. I beleue in the holye Goste, it is no further neade that I shoulde aske howe thou vnderstandeste thys, for by that thou haste alreadie declared vnto me the fayeth thou haste in the father and in the son I vnderstande wel thou confesseste that thou putteste all thy truste in the holye Gooste. And that thou beleueste, that by the same, the father and the sonne doeth sanctifie the as by Jesus Christe, thou art iustified by the vertu of the same holye spirite. Phylype. It is true. Natha. Notwythstandynge I vnderstande that, yet woulde I verye gladlye thou woudeste expounde me more largelye, what thou vnderstandest properly by thys holy spirite.

The holy gost

Phy. The same vertue, power, mouynge and efficatie of God, by the which the father and the sonne worketh in vs, nourisheth & viuefieth as we haue all readye saied, in declarynge oure fayeth of the father and the sonne.

Natha. In asmuche as thou beleueste in him thou holdeste hym for a God, as wel as thou doeste the father & the sonne.

Phy. Yea wythout doubte, for I vnderstande not by thys anye maner of thyng, out of god or beside God but in God, & of hys proper substaunce. Na. Wherefore calleste thou hym spirite, the father & the sonne be they not also

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ſpirite ſeinge thou confeſſeſte they be God, & that Jeſus Chriſte doeth openlye teſtifie that God is a ſpirite, the whyche muſte be honored in ſpirite and trueth? Phy. I deme not but God is a ſpirite, and ſo by conſequence, the father, & the ſonne, but we muſt firſt conſidre what is the ſignification of thys ſayinge ſpirite, and whether we ſpeake of the eſſence and vnitie of God, or of the diſtinctions which be in the ſame, which the auncient fathers haue called the perſones of the trinitie. Natha And what is the propre ſignification of thys ſame vocable ſpirite? Phy. I haue ſaied before that mā cā not find propre wordes as to ſpeake of diuine thinges, but muſte borowe them of humayne thynges & by ſimilitude of the ſame declare the thynges celeſtiall and ſpirituall. Natha. I remēbre it well, but tel me thē what is the natural ſignificatiō of this ſame word, and howe it agreeth wyth God.

Jhon. iiii.

The ſignification of the word ſpirite.

Phy. Spirite, ſignifieth properlie inſpiration blowing, & wynd, & bycauſe ther is nothinge more ſubtille amonge corporall thynges, nor that leſſe can be perceiued by bewe or ſyghte thē the wind, and the ſpirite, it is oftē taſtē in the ſcriptur for to ſignifie the thyngs inuiſible & diuine. Na. Therefore I thinke we call the ſoule & vnderſtāding ſpirit, not that it ſhould be taken but for a wind, but bicauſe it is inuiſible ſodaynd & lyght as the wynd.

Phy

Phy. Euē so likewise God is called a spirite, not that we shuld thinke that he were nothing eles but a wynde whych passeth, but to make vs vnderstand that we ought not to Imagin that he shoulde be anye maner of thynge visible, materiall or mortall, but one nature essence, perfecte inuisible, incorruptible, and immortall whyche wyll also be serued with the herte, and thē soule, of the spirite and vnderstandynge whyche be immortall, & not wyth ceremonies & corruptible thinges.

Nathana. Accordynge to thys signification the father, the sonne, and the holye Goost be then al called spirite, and all for one cause, but expounde vnto me wherefore thou callest more particularlye, the holye Goost spirite then thou doest the father and the sonne.

Phy. Whē I behold the diuine essēce & vnitie of god, I call them al spirites, but when I cōsidre the personal distinction of the whych we haue spoken here before I do then principally call the thyrde personne, spirite, bycause that worde doeth better open hys propertie then anye other we can fynde. Thou muste also vnderstand that often tymes in the scripture the holye Goste is taken not for the essence & substaunce of hym selfe, but also for hys giftes and graces. Nath. Wherfore callest thou hym holye?

The holie spirite for hys gyftes and graces. Esai. xi. i. Cor. xii.

Phy. For to deserue hym from creatures, and

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for to declare that I speake of that vertue power, and mouynge of God, whych is in God by the whych the father, by his sonne Jesus doeth sanctifie saue and viuifie vs. Natha. What callest thou holy?

Phy. A thynge pure and ferme, seperated frō all corruption, & pollution, and from all prophane & carnal vsage, & a thing whole & entire, and inuiolate, and all togyther dedicate vnto God, I cal thē the holy goste, because he is such in dede, and that by hym God in Jesu Christ sanctifieth mayne, that is to saye, he purgeth, maketh cleane, consecrateth, and dedicateth hym wholye to hym selfe, seperatynge hym from all vyle and prophane vsages, to serue onelye vnto hym, Therfore also be the christi ans called sayntes, because they be anoynted wyth that oyntemente, and wythdrawen frō the seruitude of the deuyll, cōsecrate by Jesus Christe for to serue the onelye God.

The christian sayntes.

Natha. I vnderstande nowe wherfore Jesus Christe dyd sende a greate myghtye wynde when he gaue hys holye spirite vnto hys Apostles.

Phylyp. There is no doubte, but he dyd it to signifie, that as the winde suffereth the Rotiers, the lytle and small trees, and ouerthrowe eth by the rootes, breaketh down, broseth and maketh ruinous, the greate & myghtye trees, So the vertue of thys holy spirite is to bring

The holye spirite shewed in wynde.

consolation to the hertes aflicted to purge the consciences, to iudge the euile, to ouerthrowe and sette downe the proude, and to vpholde & beare vp the weake and humble.

Natha. If we wyll then haue anye thynge of God, we muste obteygne it by Jesus Christe workynge in vs by hys holie spirite.

Phylip. It is euen so, for by hym all the beleuers, be vnite in one self body with their head Jesus Christe, and be nourished and viuified in hym, as by the soule and spirite all the mēbres whyche be in one bodye, be partakers of the goodnes which is in the same body.

Natha. I beleue for that cause we put to, by & by after thys article, the which appertayneth nyghe vnto the churche, the whych is the bodye of Jesus Christ, of the whyche thou speakeste of viuifiynge & sanctifiynge by the same holy Gooste, for we do saye, by and by after the catholyke churche.

Phy. There is no doubte. Natha. In asmuch thē as we haue treated the other three partes of the crede, & that we be come to the fourth, whyche concerneth the churche, daughter of the celestiall father, spouse of Jesus Christe, tell me fyrste what thou callest the church.

The church

Eph. 6,

Phy. Churche signifieth congregation and assemble, but I do take it and vnderstād it here, for the assēble of the true and faythful christians, whyche be vnite & cōioyned by one selfe

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spirite and one selfe fayeth. Natha. Is there a nye other church then the churche of the faithfull? Phy. As we do cal the bodye and membres of Jesu Christe the churche, so hath Antichriste hys body and membres, whyche togyther make the malignaunt churche, but for asmuche as that toucheth vs in nothynge, we leaue it aparte, and speake only here of the tru church of Jesu Christe & therfore do we cal it holy. Natha. For what cause?

The malygnant church

Phy. To put difference betwene hyr and the church of Antichriste, and for asmuche as she is sanctified by the holye Goste, for to be the temple and habitatiō of God. Natha. Wherfore doest thou also call it catholike, what signifieth that worde catholyke?

Catholike

Phy. It doeth signifie vniuersal, and therfore do I saye, I beleue the vniuersall churche, bycause the churche doeth signifie all assembles, and congregation, where the fayethfull be assembled, as is the church of Chorhi. of Rome Galathiens and othere lyke, I wyll declare that there is one catholyke churche, that is to saye, vniuersall and generall, comprehending all the other, the whyche is generallye sowen thorowe all the worlde, onelye knowen of the onelye God whiche knoweth the hertes. Natha. If she be sowen thorowe all the world how is she a church, seing that church signifieth cōgregatiō & assēble, & so as thou sayeste,

it should seeme rather to disperation, seperation, and confution.

The churche inuisible.

Phylippe. Therefore muste we consider thys churche spirituallye, and muste not thynke it to be a visible and local assemble, sette and limited in a certaine place.

Nathana. Howe understandest thou thys, or howe can the churche be inuisible, seyng it is the assemble of the fayethfull, whyche be visible menne,

Phy. I denye not but that the men whyche be of the churche be visible, but thys ioynynge togyther of the churche ought not to be considered of the coniunction of the bodies, but of the hertes, spirits, that be inuisible which none can se, and therfore notwythstandinge I see the menne that be of thys churche whē they be presente wyth me, yet neuertheles I can not see them all because they be sparkeled abrode thorowe all the worlde, and though they myght be assembled all in one place, yet coulde I not knowe them perfectlye, because that the elected shal neuer be so wel seperated in thys worlde, frome the infidels and reproued, but there shall be alwayes manye hypocrites mingled amonge them, the whyche we can not wel deserne nor iudge, vnto such time as Iesus Christe shall make seperation of the goates from the lambes, and of the wheate frō the tares, therfore do I saye that thys churche

The churche mingeled thorowe all the worlde.

Math. xxb.

is inuisible, because the eye cā not se it, nor the humayne iudgmēt wel deserne it, therfore do we saye we beleue it, for if we did se it at our eye, wee beleued not, but notwythstandynge we can not se it at our eye, yet we beleue that the Lorde hathe hys elected, whyche notwithstandynge they be sparkeled aboute thorowe all the worlde as touchynge theyr bodies, be yet neuertheles so ioyned togither by the spirite of God, that they be but one selfe bodye one selfe herte, and one selfe soule. Act.ii.iiii.

Natha. Thou wylt then saye that the vniuersall churche is a spirituall and inuisible assēble of all the elected and chyldrene of God, whyche be vpon the earth, in what place so euer they be, whyche notwythstandinge they be seperated and farre distaunte one frome a nother, as concernynge theyr bodyes, yet they be all vnite by one selfe spirite into one body misticall, of the whyche Christe is the head, Col.i.ii. whyche dyed for to assemble the chyldrene of God, that were sparkeled, but if thys church be inuisible howe canste thou saye, thou beleueste in hyr and that thou holdeste hyr fayth, howe canste thou knowe what she is, & what she beleueth if thou know hir not?

Phylppe. I saye not that I belene in hyr.

Natha. Doeste not thou confesse, I beleue in the holye Goste, the holye vniuersall churche?

Phy. I do saye and confesse openlye. I belene

in God the father, and in Jesu Christ, and in the holye Goost, but of the churche I do not saye, I beleue in the holye churche, but I beleue the holye churche.

Nathana. Is it not all one, what difference is there? Phy. Verye greate. For if I saied I beleue in the holye church, I should cõfesse that I put my trust in hyr, as I haue saied before to beleue in God, and the churche is not god but is an assẽble of men, & cursed is man that trusteth in man, wherfore if I saied, I beleue in hyr, I should speake agaynste my self, and should reuerse the fayeth, which I haue cõfessed hytherto Nathana. Declare vnto me the differẽce. Phi. By expositiõs going befor it is opẽ inough, what sẽce my words should haue, if I saied, I beleue in the church. But when I do saye, I beleue the holie churche, that is to saye, I beleue and confesse that ther is an assemble by the whyche I haue diffined the churche, and that in the same I wyll lyue and dye. Natha. Howe wylt thou lyue and dye in hyr when thou knowest not where she is.

Jere. xvii

Phy. Although I can not perceiue, nor know all that be cõprised in it, yet neuertheles I haue certayne sygnes by the whyche I know & am assured what she is. Nathanaell. What be those sygnes? Phy. In all places & cõpanies where as the worde of God is purelye opened & receyued the sacramẽtes of Jesu Christ

Syngnes to knowe the church by

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obserued and kept, I am certaine that there is of the shepe of Jesus Christe, & of the elected, or otherwyse hys voyce should not be opened nor yet receyued.

Natha. Thou wylt then saye, that the worde of god, & the sacramētes of Jesu Christ be indubitable signes of the same, but manie speak of Jesus Christe, and make semblant to heare hys worde whych be hypocrites, & beleue not in hym as Judas was and suche like. And cōtrariewyse there be many vnknowē which be estemed vnhappy & damned & yet haue faith & shall attayne to the kyngdome of heauen, before them that shewe greate apparant, as Jesus Christe vpo saye, the harlottes & publicās shoulde obteigne it before the scribes & phariseis. Phy. Therefore haue I sayed, that thys churche is inuisible, & vnknowen vnto mē not bicause we se not with the bodily eyes, the mē whyche be of it, but because that man can not se the hertes nor can not deserne nor knowe whether the man that he seeth beleueth or no how holie soeuer he seme, nor none cā know it but the onlie God, which gyueth the fayth, & knoweth the herte that receyueth it. Nathan. Thou art then oftē begiled thinking that the church is wher the gospel is preached & the institutiō of Jesus obserued, seing that they that be ther & do such thyngs may be such as Judas, Simō magus, Ananias, & Saphira were. Math.xxii. Ephe.ii. Act.i.b.viii.

Phylip. Albeit that luche hypocrites maye be mingled in greate numbre amonge the faithful, which be alwayes the lytle flocke, yet neuertheles it is certayne that amonge them be some of Christes shepe, for els God wouldе not permit nor suffer, that the preciouse pearles, and margarites of hys holye Gospell shouldе be caste before dogges & swine only.

Natha. What if the wolues swine and dogs call theim selues shepe, and in stede of the gospell sette forthe theyr owne dreames and humayne traditions, howe canste thou knowe & deserne the churche.

1. Cor. xii.

Phy. The Lorde hathe lefte vs hys holye scriptures, for to iudge and deserne by the analogie of the fayeth, and the rule of charitie, whether the spirites be of God or not, & whether the spirit in the which I beleue do raigne the whyche is gyuen vnto the elected, for to iudge all thynges, for the spirituall man iudgeth all thynges, and is iudged of no man.

The roman churche.

Natha. And is not the romayne churche that holie catholyke church, which thou beleueste and must be folowed?

Phy. If the romayne churche do abyde and perseuer in the apostolyke doctrine, I wyl reknowledge hyr a churche of Jesus Christ inasmuche as she declareth hir selfe to be the spouse of Jesus Christe, in obeying vnto him as vnto hyr heade, and for to spue vndre hys

lawes

lawes and ordinaunces, but yet maye I not take it for thys vniuersal church, of the which we haue spoken, for she can be but a mēbre of that churche, no more then other congregations, and other christian churches that be abrode in the vniuersall world seperated both in places and bodies, and yet ioyned in spirite and soule, makynge all togyther one vniuersall churche.

Nathan. But is not the Romayne church the heade of all the other, vnto the whyche all the other ought to obeye as subiectes?

Phy. If she be head, she is no more thē, nother spouse nor membre of hys body, suche as the faythfull ought to be, if she wyll haue dominion & gyue lawes vnto other, she is no more a churche of Jesus, but is the churche of Antechriste, whyche attributeth vnto hyr self the office appertaynynge vnto Christe, for the office of the churche is not to gyue lawes vnto hyr but receiue them of hym, and to make hyr selfe subiecte vndre the same.

Natha. The churche then whych wyll exercise power ouer the other, & gyue theim other lawes then the Gospell of Jesu, is no churche of Christe, bycause hys spirite repygneth not ther, but to what purpose serueth it to beleue the vniuersal churche?

Phy. Without that article, al the reste goyng before shoulde serue me for nothyng. For all

that

that we haue saued of God, & that we beleue of the father, & of the sonne, and of the holye Goste, hath regarde vnto thys churche without the whyche all oure faith should be vaine for in this crede we do not considre what god is in hym selfe, but what he is towardes vs, whyche be hys churche, and by what meanes he hath willed hym to be deliuered, conserued ruled & gouerned, wherefore al that we haue treated here before pretendeth to thys end, for we muste nedes haue laued thys fundatiō to buylde after thereupon thys edifice, wythout the whyche the fundation shoulde profitte vs in nothynge if we were not surelye builded there vpon.

Nathana. I vnderstande well that thou haste saued of the vniuersall churche, but I desyre yet much to knowe what thou vnderstandest by the communion of saynctes.

Phy. I vnderstande here no other thyng but that whyche I haue alreadye saued, that is to saye, the holye vniuersall churche, but this we put to, the better to declare the vnite that is amōge the faithfull, for as in one towne, in one cōmon wealth, & in one cōmunaltie & cōmunio amōge the inhabitaūces citizens, & membres that be within it, so likewise in the churche of Jesu christ ther is one vnite, aliaūce, burgelie & brotherhede, whyche after such sort coniopneth the bodie with hys head Jesus Christe, &

all

all the membres the one wyth the other, that they haue no goods that is not cōmune amōg thē, nor that the one doth not cōmunicate vnto the other, for Jesu Christ cōmunicateth al his goodes to his membres, & al the goodes that he doth cōmunicate to his churche, returneth or cōmeth to euerie one of his mēbres in perticuler, & euerye one receyueth his parte as the mēbres, the which the head doth cōmunicate vnto them, & as the soule whyche is shed thorowe all the bodye, & giueth life vnto all the mēbres of the same. Nath. Jt is then no small benifite to be in the churche of Jesus Christe, nor no smal euil to be out of that churche.

Phy. Jt is with thē that be without, as wyth the braunche that is cut of the vine, or as the bowgh or twigge cut of the tre, the which frō thēse forth can haue nother nourishmente nor life but must neades drie away, & is good for nothing but to be cast in the fyre. Na. They which be excommunicate be they out of thys cōmuniō. Phylip. The word of excommunication should gyue the vnderstādyng inough for excommunication signifieth none othere thynge, but to be cast out of a communaltye. Nathanaell. Jt is then as muche to be excommunicate out of the church as to be banished frome some certayne places

Phylyppe. Jt is almooste lyke, for as a towne hath hys ciuell policye, and hys magistrates Cōparison of the churche

the

with the common wealthe.

the whyche do conduce and gouerne it accordynge to the lawes and ordinaunces conuenyente for it, euen so hathe the churche hys spirituall policie and ecclesiasticall discipline and hys pastures, ministers, and senatoures to entertayne and gouerne hyr accordyng to the lawes and ordinaunces that she hathe receyued of Jesus christe.

Euen so then, as in the ciuell cōmune wealthe that whyche is done by theim whyche haue the charge, beynge lawefullye thereunto elected, and go not out of the limites of theyr offices, and of the lawes and ordinaunces, by the whyche the towne oughte to be ruled and gouerned, is approued & cōfirmed of al men. Euen so in the churche of Jesus Christe, all that is done accordynge to hys worde by thē vnto whom she is committed: is ratified, not onelye by all the churche, but also by Jesus Christe, in the name and vertue of whom the thynge is done.

Math. xvi. John. xx.

And if a manne for his euyle behauour or demeanoure, be lawfullye banished frō a towne he is depriued of the cōmunaltye of the same & is no lenger partaker of the liberties fraunchises, and priuileges, nor of the commune goodes no more then a straunger, which hath there nothynge to do. Euē so is it of him that is excommunicate by the church. Nathanael. And who hath the power to excommunicate?

Phi

Phy. Jesu Christe hathe gyuen that power to al hys church vnto the whych he hath cõmitted the keyes of hys kyngdome, by the which this excõmunication is exercised. The ecclesiastical power.

Natha. Is it then required that when a man shalbe excommunicate, to assemble the whole churche, and that euerye one shoulde saye hys opinion, & gyue his sentence? Me semeth that were verye harde & should engendre a greate confusion.

Phy. Oure Lorde Jesus Christe hathe well prouided, for he teacheth vs the meane & way that we oughte to holde, and by what degrees we muste procede, he teacheth vs firste, howe we ought to admonish the offendre aparte, & how we should cal him before witnesses, & if he wyll not heare those and receiue theyr brotherly admonition and correction, and be cõuerted and chastice hym self, and if hys offẽce do so deserue, thẽ to report it vnto the church and congregation, whych is the laste remedy we muste come vnto, & yet it is not necessarie to assemble all the churche for thys, but sufficeth to haue the ecclesiastical councell, which haue the charge of the ecclesiasticall discipline. Math. xviii.

Natha. What vnderstandeste thou by thys ecclesiastical councell?

Phy. I vnderstand the priestes and ministers of the church wyth other good & honest persons of the people whyche be lawfullye elec-

ted

ted & chosē for to wache ouer the maners and sclaunders of the churche, and for the vpholdynge of discipline in the same euē as the coū celers and magistrates be elected and chosē for the conseruation & maintenaunce of iustice in the commune wealth, and for the entertaynynge of peace and vnite amonge the Cytyzens, and these be they whyche the scripture calleth priestes, whyche sygnifieth as muche as elders and senatoures, bycause they haue lyke office in the church as the senatours haue in the cōmōe welth saying ther is a grat difference in the administratiō, for the one is ciuile & temporal & hath the materiall swerde, for to vphold maintaygne & defēde hym the other is ecclesiasticall & spirituall, and hath the swerd of the spirite, whyche is the worde of God to conserue hym. Natha. By all that I can cōprehēd by thy wordes, thou wilt saie that as in a towne, we do say, that the towne hathe done that which hath be done by the councel & magistrate of the same. Euē so in the church we ought to vnderstand that, that whych is done by them that haue charge of the same, and vnto the which Jesus Christe and she also haue giuen the power and the administratiō of the keys is done by the churche. Phy. So vnderstand I it. For those be but seruauntes & ministers of the churche by whō she doeth exercise the power that Jesus Christe hath gyuen hir

priestes

Difference of the ciuill & ecclesiastical Rule

Rom. xiii.

Ephe. vi.

and

and doeth declare the authoritie of the keys, whyche she hathe receyued of hym.

Natha. What nede is there of excommunication seynge ther is a magistrate in the church for the punishment of the offenders.

Phy. What nede is there of any euangelical pastour, when ther is a magistrate, or preachynge when there is ciuell iustice, wherfore doeth not the magistrate doeth the one & the other?

Natha. Bicause the matters be diuers and is necessarie that the offices shoulde be distincte & seperated in the commune wealth or otherwise ther should be cõfusion to mingle the tẽporal thinges & spiritual togither, and is not possible that those self persõs myght well exercises both to acquite them selues wel but in takyng vpon them to do both should do nother but marreal. Phi. Thou saiest wel. And therfor as it is requisit that the ciuil & tẽporal administratiõ should be seperated frõe the ecclesiasticall, and the temporall frome the spiritual. Euẽ so likewise must the correctiõs of the one & the other after a sorte be seperated, for otherwyse the churche should not haue hir whole ryghte, nor spirituall iurisdiction the whyche is gyuen vnto hyr of our Lord Jesus Christe, the whyche the cyuyll magistrate can not take frome hyr, wythout doynge hyr greate wronge and Iniurye, nor wythout

doyng

doynge greate dishonoure vnto Jesus Christ hyr head, whyche hath gyuen her that authorite, for the magistrate is not ordeined of god for to vsurpe by power or tyrantye ouer the churche of oure Lorde Jesus Christe, as the papisticall churche, and the Antechrist hir head hathe vsurped ouer the maiestrate, and ouer the temporall swoorde, but it is ordeyned of God for to vphold the churche, & to healpe to conserue hyr, and to mayntaygne hir rightes. Therefore sayeth the prophete, that the kynges and quenes shalbe hir nourishers.

Esai. xxvi.

Natha. But when the magistrate hathe chasticed & punished the trawnsgressours oughte it not to suffice the churche.

Phylip. Thou oughteste to vnderstaunde that ther be diuers faultes, which be selanders vnto the churche, of whyche the ciuyll lawes do not greatlye force, for they haue not so muche respecte vnto conscience, as to the outwarde peace and tranquilitie, but the churche hathe hir respecte to edifye the conscience, and to reconcile the manne vnto God, and further, albeit that a manne haue bene punished corporallye, and hathe made satisfaction vnto the lawe, yet hathe he not for all that satisfied the churche, whyche was offended by hym, for notwythstandynge he hathe bene punished in hys bodye or by hys purse, or by boeth, yet doeth it not for al that folow that he is an honest

Correction by the church.

honeste manne, for in that he hathe bene punished, hathe bene agaynste hys wyll, and the payne that he hathe suffered hathe not for all that chaunged hys hert, except the Lord with hys holye spirite haue touched hym, & therefore as the churche leueth vnto the punishmēt of the magistrate, such as by him be punishable to be punished wyth such punishmente as they haue deserued, wythout medelynge hyr self wyth the temporall swerde: euen so ought the temporall magistrate not onely to suffer the church to procede in hyr office after he hath done hys, but also to healpe hyr in the execution of hyr office if nead require, as and if ther be any rebellīō against the same, which requireth more greuouse punishment thē she maye gyue or put in execution, for what other thynge is the ecclesiasticall councell or senate but a membre or parte of the magistrate, and of them whyche partly be ordeyned by hym sayeng ther is an other maner of proceading for suche as haue bene moued to repentaunce but rather hardened by the punishmēte of the temporal swerde, whych shalbe conuerted by that whych shal be opened vnto theim, of the worde of God, for God hathe not cōstituted the ministration of hys Gospel in his church wythout gyuynge hyr vertue and efficatie by hys holye spirite, by the whych he doth strike the soules more lyuely thē the material swerd

strypeth the bodye, and further when a man hathe made suche amendes as he hathe bene iopned vnto by the lawe. thē is the ciuilitie of the lawe satisfied, whyche forceth not muche wyth what herte it be done, but the church requireth the testimonie of the herte, and cānot admitte them into hyr communion, whyche be sclaunderous vnto hyr, and whyche haue by the workes declared that they be no membres of hyr bodye, excepte that fyrste she shall haue sene theyr repentaunce, & that they shall haue gyuen certayne sygnes and testimonies of the same, for it is defended hyr to gyue that which is holy vnto Dogges, and to caste hyr margarittes & precious stones before swyne.

Math. vii.

Natha. But in asmuch as the churche is constitute of menne, howe can she better iudge of the herte then the ciuyle magistrate, and further what satisfaction wylte thou haue other thē that of Jesu Christ, for thy self hath saied that none othere can satisfie vnto the Justice of God.

Phyly. As towchynge the herte, the churche leaueth it vnto the iudgmente of God, which only knoweth it, but yet neuertheles sye hath more care thē the ciuyle magistrate, & can not admit, nor receyue a manne into hyr cōpanie whyche at the leaste wyll not confesse wyth hys mouthe by the whyche he doeth testifie the chrysten herte that he hathe, it may wel be

that

that often tymes the herte doth not agre with the confession of the mouthe, and that the cō-fession be fayned as it was in Simon Magus Ananias, & Saphyra, but it sufficeth vnto the churche that a man shewe hys outward testimonie of the herte, for she can not iudge whether it be fained & hypocriteth or faithful wherefore she can not caste out hym whyche commeth vnto hyr wyth anye testimonie of fayeth, for if hys testimonie be fayned she leaueth the iudgmente vnto God whyche shall discouer it in hys time, but to receyue any person wythout open testimonie of repētaunce & faieth, she cā not without doynge againste the word of god, for whē the dogs & swine do opē lie shewe thē selfe, such by theyr workes, and be not couered with shepe skines, why I hould she not iudg thē? She hath none excuse nor resonable cause for to receiue thē seing that god hath giuē hir the iudgmētes of such things, & that she hath the mean so to do, & therfor whē a mā declareth hym self manifestlie sclaunderous, & a rebell vnto the ecclesiasticall correctiō & discipline, the last remedi that the church hath is to excōmunicate, that is to saye to opē vnto him that she taketh him not for any mēbre of Christ, nor worthi to be in the cōpani of the faithful, nor to cōmunicate the Sacramentes, whych Jesus Christ hath gyuen hir vnto the which ought none to be admitted but hir Math. xviii.

disciples but ought to be reiected, and depriued of them as a publican, and a panim, or as a Iewe or turke, whyche the fayethfull wyll not receyue into theyr communion, but doeth hold him as an Apostata, & enemy of christiã religiõ, & whẽ he is so reiected frõ the church, he is in the handes of Sathan for to afflicte him, & is seperated frõ Jesu Christ after such sorte that if he do not reknowledge hys faultes, amend him selfe, and laboure to recõcyle hym selfe vnto the churche, he is vtterly lost and dampned, for in as muche as the churche bathe bounde hym he is bounde, seynge that Jesus Christe hathe gyuen it that power, by the ministration of hys worde, by the whiche also he is vnbounde, if he reknoweledge hys faultes, & be receyued agayne into the church by penaunce.

1. Corin. v.
2. Corin. ii.
1. Timot. i.

Math xvi. & xviii.

Matha. The churche is then verye rigorouse and hathe a power muche more to be feared then the swerd, of the magistrate for it cã punish but the body, but that of the church sleaeth the soules, how doth this thẽ agre wyth that whyche Jesus Christe hathe saied, that he was not come for to destroye or lose, but to saue, is the church of anye other nature thẽ Jesus Christ hir head?

Luke, ix.

Phylp. No. But the euell do kyll and damne themselues in reiectynge the blissinge of Jesus Christe, whyche is presented and offered vnto

vnto hym by his churche, & therfore the church doeth not dampne hym, but onelye declareth vnto hym his dānation & reiecteth him as dā-ned, not to the intente that he should so be, but to the intēt he should not be, but he knowing hys damnation, and seynge hym selfe depri-ued and shytte out of the companye of Jesus Christe of the Angels and of all sayntes, and forsaken of all the fayethfull, myghte be the more ashamed and confounded, and the better feele the iudgemēte of God vpon hym, to the ende that by thys meane he myghte be mo-ued to repentaunce that he should not perishe eternallye, for thys same ought wel to ast-ny hym, seyng hym selfe bound by the churche whych hath suche power by the keyes which Jesus Christe hathe gyuen hyr, that whatso-euer is bound or vnboūde in the earth by hyr, is boūd or vnbounde in heauen. Math. xvi. & xviii.

Natha. Then is the excommunication rather a medicine and a remedie, then a death & dam nation.

Phylip. Accordynge as euerye man doeth vse it to hys profit, for it is the last remedy of the churche the whyche she doeth vse as a corsey towardes synners, that can not be holpen by other remedies, if the synner perceiue the ver-tue of thys excommunicatiō, and amend hym selfe as the proze Corynthien dyd, it shall the serue hym for a medicine of healthy, but if he ii. Corin. v.

perseuer obstinate in his malice, wythout reconcilynge hym selfe, vnto the churche, he abideth bounde and dead in hys synnes, and not wythstandynge that if he woulde reconcile hym selfe vnto the churche, yet she wyll not receyue hym by & by before that he shal haue shewed open testimonie of hys repentaunce for to take away the sclaundre he hath made, and for to gyue example vnto other, & therfore accordynge to the deseruynge of the offẽder, the church doeth enioyne them some maner of penaunce for to testifie theyr repẽtaũce & for to proue whether it be fayned or true, & also to gyue terror vnto the synners that the ecclesiastical discipline come not into sclaũder if she shoulde ouer lyghtly receyue the sclaunderours, and so thys payne is not lyke vnto that whyche is imposed by the ciuyle magistrate but is rather an open testimonie of repentaunce for to satisfie vnto the churche and not vnto God, for towarde God there is no other satisfaction sufficiente but that of Jesus as it hath bene sayed manye tymes alreadye but as I am bounde to satisfie vnto my neighboure that whyche I owe hym: euen so am I to the church, if I haue made offẽce, & as the satisfaction that I make vnto my neyghbour is not sufficiente to take awaye my synnes towardes God, if God by hys mercye do not pardon me: euen so of the satisfaction that I

Ecclesiastical satisfaction.

make

make vnto the churche whyche serueth not but to entertayne hyr discipline, and to auoide sclaunders, and yet neuertheles he that would refuse to make suche satisfaction for the edifiynge of hys neyghboure whō he hath sclaundered or offended, when he hathe the meane and occasion so to do: doeth declare hym selfe vnworthye to obteygne pardon of God for so doynge is a certaine testimonie of the infidelitie and the rebellion of the herte.

Natha. I vnderstand nowe thys matter and do not doubte but if thys excommunication were practised in the churche as it was in the primatiue churche, there should be fewer and lesse sclaunders, & the worde of God in much greater reuerence then it is,

Phy. Thinke not that Jesu Christ hath instituted it without cause, as for myne own part I do not doubte but if it were practised in the vertue of God, as it was in the Apostolyke churche, but it should e haue muche more efficatie to refrayne suche synners as were not all togythere reproued of God, then the punyshmentes of the cyuylie magistrates the whyche neuertheless she taketh not awaye but leaueth it alwayes whole in it selfe.

Nathanaell. I haue an other scrupulositie towchyng thys excōmunication, for as much as he that is excommunicate is seperated frō

the churche of Jesus Christe, and depryued of hys sacramentes whyche is no small thynge it doeth therfore seme vnto me that we ought not temeariously and lyghtly to excõmunicate a manne wythout good and iuste cause & some greate crime and faulte that shoulde cõstrayne vs so to do, wherfore I haue merueil of the priestes whyche do excommunicate the power people for small thynges, sometime for dettes, yea somtyme for thre halpenies & that suche as haue not wher with to bye theyr children breade.

Excõmunication for dets

Philip. In that haue they well shewed, howe they esteeme but lyttle the communion of Jesus Christe, and of all hys Sayntes, and the saluation of the poore people whych they did shewe to esteme lesse then thre halpens, but in asmuche as they haue not the true churche of Jesus Christe I do esteeme theim as happye that be excommunicate by them, and specially for the Gospelles sake, as the poore blind man that was excommunicate by the scribes and pharisees, and as they whyche were excõmunicat by the sinagoge of the Jues, bycause they hadde confessed Jesus Christ, for the excõmunication is but a very tyrannye, & theyr churche is the churche of Antichriste, out of the whyche we muste be excommunicate, if we wyll be receyued into that of Jesu Christ in the which the true pastours, and ministers

Pharisaicall excõmunication.

John. vi.

do not vsurpe tyrannye ouer the people, nor do not attribute vnto them selues onelye the authoritie of excommunication whyche is gyuē vnto all the churche, but doeth exercise it with them, the whyche the churche hathe chosen & elected vnto suche offices as the Apostle hath practised among the Corinthians. i. Corin. v. ii. Cor. ii.

Qa. There resteth yet in me an other scrupul in as muche as excommunicate doeth signifie to be banished and caste out of the communiō of the christians, howe maye the bishoppes & priestes excōmunicate the snayles, mple, newtes, snakes and suche othere lyke beastes, for they be not of the cōmunaltye of the christiās nor be not accustomed to come vnto the churche howe can we then depriue, and caste them out yet neuertheles it is sayed of certentye, and I haue also seene it in wrytyng, that the bishop of Lusane did once excommunicate the newts and snaks out of the lake or stagne of Lusane and that neuer after ther was found nor seene none ther. And as I haue bene informed the priestes in some place doe excommunicate for al intētes, the beastes that hurte the frutes, & goodes of the earth. Phylyp. They coulde not better shewe theyr assyshnes, nor better declare that they bee sorcerers and enchaunters, nor that thei neuer vnderstode the institutiō, of excōmunication nor the cause of the same. Be thei aferde that the beastes shoulde

Excōmunication agaynste beastes.

go into heauen seynge they chasse and caste them out of the communion of Sayntes, of the which they were neuer nor can not be.

But what other thynge is thys but playne sorceries, charmes and enchauntemētes vnto whyche they haue their recours as magicies, wher as they ought to haue their recourse vnto prayer and orisons, vnto the which they ought also to moue and insite the people and vnto true repentaunce for to appeise the pre. of God, and so take away those woundes that God hathe sente vnto menne for their sinnes Beholde, these be the excommunications the whyche the Prophetes and the true seruauntes of God haue vsed agaynst suche beastes, and not to vse charmes as the magiciens of Pharao did.

Natha. Thou hast contented me, & I thinke these beastes do more obey vnto their excommunications, then vnto the charmes and sorseries of the enchauntors. But we haue taried longe inough vpon this poynte, and haue yet thre other vpon thys article whyche I wyll aske of the one after an other.

Thou hast saied vnto me that in thys communion of Sayntes all was commune, is it then necessary that al the christians haue their goodes in commune one wyth an other.

Phy. Thys communaltye of goodes haue two considerations if thou vnderstandest spi-

ritually: there is no doubte as all the ſpiritu-
all goodes, whyche be in Jeſus Chriſte the
huſbande, be commune vnto the churche hys
ſpowſe, and alſo vnto al the membres of the
ſame, whyche is hys miſtical body, and haue
all hys gyftes and graces in commune one
with an other. But if thou meane of the earth
lye goodes that is an other matter, for ſeyng
that the churche is the kyngedome of Jeſus
Chriſte and hys kyngedome is not of thys
worlde, wee muſte not therefore ſeeke in hys
churche a carnall communion, but a ſpiritu-
all, for as the ſpirituall kyngedome of Jeſus
Chriſt doth not abolepſhe nor take away the
ciuile pollytie but doeth approue & confyrme
it: euen ſo the ſpirituall communion of ſain-
tes doeth not abolepſhe the diuiſion of the
earthlye goodes that is amonge menne, but
that it is lawefull for euerye one to poſſeſſe
that whych is aſſigned hym accordyng to the
humaine lawes.

Natha. Thou wylte then ſaye, that thys cō-
munio ought not to be vnderſtand but of the
ſpiritual goodes.

Phylyp. I denye not but there is alſo a com-
munion of the corporall and earthlye goodes
amonge the fayethfull, not that it is lawefull
for euerye man to laye hys handes vpon the
goodes of his neyghbour as it were his own
& ſo to make it his, of his owne authorite, for it

it

it were so it shoulde not bee a communion of Saintes, but of robberye, and a communaltie of beastes and Dogges, and not of christiās for so all rpghtes both diuine and humayne shoulde be violated, and the commaundemētes of God shoulde haue no place amonge menne, for then theste shoulde be nomore theft if it were lawefull for euerye manne to lape hys handes and take where soeuer he mpght fynde, and adultrie shoulde be no more adultrie, if it were admitted that euerp one might abuse the doughter and wyfe of hys nepghboure after the maner of the brute beastes, whyche haue no maner of reuerēce nother vn to cōsanguinitie nor matrimonie.

Cōmuniō of beastes.

Natha. I am of thine opinion, for Jesu Christ is not come to make of menne beastes, but to make of beastes menne, and of men Goddes for the man that knoweth not Jesu Christe is worse then a beaste, but howe vnderstandest thou this communion of the earthly goodes.

Phyl. The practise of the primatiue church declareth inoughe vnto vs, for that same charitie dyd make theyr goodes all commune amonge the fapethfull, and pet for all that dyd euerye man possesse hys owne goodes, and enheritaunce, the whyche wpth out constraynte of theyr owne liberalitie they themselues dyd bringe vnto the Apostles to be distributed vnto the power neadp brethren, but

Act. ii. iiii. v.

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it was not lawefull for other to take it at their pleasure, but as it was distributed vnto them vp them, vnto whome it vpd appertaygne as it doeth well appeare vp the wordes whyche saint Petre had vnto Ananias, & Saphira. Actu. 5.

Natha. I vnderstande wel nowe what cõmunió this ought to be, for the gospel doth leaue vnto euery one that whych appertayneth vnto hym, but the charitie whyche the Gospell aboue all thynges doeth sette forthe vnto vs, doth teach vs how we ought to vse, and how we ought to communicate the goods that we haue receyued of God vnto the poore membres of Jesus Christ, but tell me nowe which be the sayntes amonge the whyche thys communion is.

Phi. Vnderstandeste thou not vp that I haue answered to the before, that they be the faithfull christiens?.

Natha. I vnderstande that well, but vpcause we do commonlye call them Sayntes which be in heauen, and that thei whych be in thys worlde be all poore synners: I haue here a little doubte, for I vnderstande not well howe we maye call synfull men Sayntes, whyche be yet enuironed wyth thys flesshe of synne, nor knoweth not whether we ought to vnderstand thys communion of Sayntes, of them onelye which be alreadie in heauẽ, or onlye of thẽ which be yet in this world, or of both togyther

Who be saintes.

gither. Phy. As to the first I knowe wel whē we speake cōmonly of saintes, the poze simple people vnderstande no othere thynge but of them that be departed, and that they hold foz saued, but that cometh of ignozaunce and foz lacke of vnderstandynge of the Apostolike doctrine, which doth customably cal the faithful christien saintes, & there is no incōuenience to call them saintes, notwithstanding they be synners, foz as the churche is called holy, enē so be the fapethfull called Saintes, of the whych she is cōposed bycause that God hath iustified, pourged made cleane, and sanctified them whyche he hathe elected foz to serue vnto al holines, and innocencie, and foz to make shyne in vs the Image of hys glozye, & therfoze the church is called the spouse of Jesus Christ glozyousse wythout spotte oz wzyncle notwythstandynge that all we the membzes of the same prape euerye daye vnto God and he pardoneth our synnes.

Matha. It folowth then that all the true christians be Saintes & synners all togyther, but howe maye these thinges agree, beynge so repugnaunte? Phy. They be not repugnaunte if they be well vnderstande: foz eche man if we considze hym in hym selfe, and in hys nature: is the child of ire naturalli a sinner execrable worthi of death & eternal dānatiō, but if we cōsidze hym in Jesu Christ he is holy, foz by the

Math. vi. Luc. ii.

Eph. ii. Rom. iii. Gal. ii. i. Co. i.

fapeth

kapth which he hath in him, he is iustified and sanctified, not that he is altogither wythout synne, but because that Jesus Christe doeth make hym partaker of hys rpghtuousnesse & satisfaction after suche sorte that notwythstãdynge he be a poze synner pet is it not imputed vnto him, but is couered and defaced, and he reputed iuste before God, by the meane of Jesus Christe nother moze noz lesse, then if he had not sinned at all. Psal. 6. Rom. iiii.

Nathanael. Thys holines of the churche is not pet then perfecte?

Phi. No not tplit be altogither deliuered frõ thys worlde, and perfectly coupled & vnite wyth hyr head Jesus Christe, for durpng the tpme she shall be in thys worlde, she shall haue alwayes battell agaynste the flesshe and synne, and shall neuer be fullye and deliuered frome the spottes and imperfections of the same vnto the daye of hyr redemptiõ, whẽ Jesus Christe shall appeare in glorye, & therfore saped Jesus Christe that he that is cleane and washede, hath pet nede to washe his fete, and therefore saye wee after thys article, that we beleue the remission of synnes.

Nathanael. Before we come vnto that article thou must first declare vnto me the pointes I haue demanded of the vpon thys, the whyche we haue alreadye treated on.

Phy. Towchyng that thou haste demaunded

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me of the Sayntes, wee maye vnderstande thys communion generallye of al the elected that euer hathe bene, be, or shalbe, but there is some difference, as touching the practise. Trw it is that all the goodes of Jesus Christe, bycause they be spirituall, be commune vnto all, but there is an othere cõmunion betwene the Sayntes that yet be lyuynge, & them whiche be departed for eyther of theim haue theyr estates aparte. And therefore is there no suche communion betwen the Sayntes that be departed and vs as there hathe bene betwene them, in the time that they lyued, and thē that lyued wyth them, & at the leaste we haue no testimonye of the holye scriptures for they serue not nowe vnto the church wyth the giftes and graces whyche they in theyr tyme were repued of God for the edification of the same for they haue fulfilled and ended theyr course and theyr ministration whyche nowe is committed vnto others, and of the other part thei haue no more nead of vs nor of oure goodes for they be out of al necessitie.

Cõmunió betwene saintes lyuynge and them that bee dead.

Math. Oughte we not then to honour them?

Phy. We may not honoure them, as though they were present wyth vs, nor do vnto them reuerence nor salute them, nor speake to them nor presente vnto them of oure goodes nor ayde maner of seruice for othere honoure nor seruice can we not do vnto them but in folow

ynge theyr holye doctrine and holye lyfe, and conuersation as they haue folowed Jesus Christe, for those be the reliquies that they haue lefte vs, in the whych they would be honored by vs and so then when wee haue the holye scriptures in reuerence the whych god hathe geuen vnto vs by them, then do we honoure theyr reliquies.

Nathana. It is then greate folye to offre vnto them breade, wyne, candels, golde and siluer and other thynges lyke, seynge they haue no maner of nede. Offerynge to sayntes

Phylyp That is a furye or follye more then panimrie, it weare muche better for to offre vnto the lyuynge Images and Sayntes, for to accomplishe that whyche the Apostle exhorteth vs to admonishynge vs to communicate vnto the necessitie of the sayntes, it is verye cleare that he speaketh not there of the Sayntes departed, but of the lyuynge and of the pore membres of Jesus Christe beinge among vs languisshyng and ouer preste, with pouertie and necessitie.

Nathana. I doubte not but those offerynges were more pleasynge vnto God.

Phi. Such were they of the primatiue church for the gatherynge spendynge and distributynge of the whiche, the churche at that tyme hadde hyr deacons to serue at the tables, and vnto the necessitie of the pore, we can nothere At. vi. Rom. xvi.

fynde chapell churche or Image more meete for the practisynge of thys excommunicatiō and to offre vnto the Sayntes, then in visitynge the hospitales, poore wydowes, orphās fatherles, sycke, lame, neadie, and indigēt. Vpon suche Sayntes ought the goodes of the churche to be employed and spente, and vpon them that serueth hyr and haue nede.

Nathan. That same were a goodlye thynge, but tel me yet what seameth it the, of brotherheades and monkerye, for synge there is but one christian church, one communion of laintes, one God, one mediatour of God & man, one spirite as we haue cōfessed hytherto, and that all is but one gospell, one Baptisme, one Leame one fayeth, and that all the christians ought to be in one selfe bodye one selfe herte, and one selfe soule, it seameth to me, that ther oughte to be but one religiō, and one brotherheade, seyng that al the christians be brothers & haue all receyued one selfe spirite of fayeth and christiā religion.

Deut. vi.
1 Timo. ii.
Ephe. iiii.

Phy. There is no doubt but they which haue bene the authours of the monasticall sectes, and that foloweth theim, suche as they be at thys presente tyme, and those brotherheades lykewyse taken of the folowynge of the paynims, be Apostatale from the true church of Jesus Christ, for as much as they do deuide, breake and teare the communion of sain

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tes, for as there is but one God, so can there be but one religion, The whyche .S. James doeth diffine in thys maner, the religion that is pure and without spot towardes God the father is thys. Viset the fatherles, & widowes in theyr neades and tribulations and be not spotted & defiled wyth thys worlde, he doeth not saye that the true religion is to shute thy selfe in a cloister, or to dwell in the deserte to be disguised in diuers habites, to eate, and devour the poze widowes & fatherles vndze the colour of long prayenge, for suche religion is to much pharisaicall, but the christian religiō doth lye in fayeth, whyche maketh vs studye vnto all puritie and innocentie, & to exercise our charitie towarde our neyghboure whych is the true marke of the true christians & disciples of Jesus Christe, & the Abbot of that religion is God the father, and the gardian is Jesus Christe, and the religious brethzene be al true christians and faythfull, for as the Apostle testifieth the spirite of God witnesseth, vnto oure spirite, that we be the chyldzene of God, by the whyche we crie Abba, that is to saye father, then in as muche as Abba, doeth signifie father, and that wee take God so to be, and call hym father, there is thē no doubt but he is the Abbot and founder of oure religion, the whyche he doeth conserue, mayntayne, and gouerue, by Jesu Christ hys sonne Act. ii. Ephe. ii.

Iohn.vi.x. whom he hath giuen to be head of the church and into whose handes he hathe putte vs all to be vnified, sanctified, vnite and coniopned wpth hym bp hys holy spirite, and the habite that we muste put on, in thys religion is oure Lorde Iesus Christ the newe manne, whiche

Ephe.iiii. we muste put on, and of the olde Adam for we muste chaunge the skynne, and the herte and not the aper, and the coote or clothes.

Nathana. In asmuche then as God is the father of vs all and that wee make inuocation vnto hym bp that name, it doeth folowe also that we be all bretherne, and so wpll Iesus Christe that we call oure selues, and then if we be all brethrene, wee be then one brotherhead. I can not then vnderstande that here is anye other brotherhead but that of the holye Goaste, bp the whyche the churche is assembled and all the sayntes vnite and coniopned in one communion.

Brotherhed Mathy.xxi

Phy. Thou concludeste verye well, therefore confesse we fyrst in this crede the fauth which we haue in the father, whyche saueth vs bp Iesus Christe hys sonne, and doeth sanctifie vs bp hys holye spirite, whych be of one selfe essence and diuinitie wpth the father, in the whyche we beleue and put al oure truste, we saye fyrst the fundation and the cause, and after we come vnto the churche whiche vpō the same is founded & builded. Howe can we thē

saye

saye, that we be of the brotherhead of Sayne Bernarde, and of Sayncte Sebastian and of suche othere lyke, or of Sayncte Barbara or sayne Katheryn, or of oure Ladye, or of anye other of the holye Sayntes what soeuer they be for we can nother call thē fathers nor monor we be not bretherne, by the reason of thē nor vnite and coniopned by theyr spirites, but if they haue bene true and sayethfull, they be once bretherne, and haue beene lede wyth one selfe spirite. The brotherhed of sayntes

And lykewyse maye we also saye of all the monasticall sectes and diuersitie of religions. For if Sayne Paule haue called the Corinthyans Schismatikes whyche saied I am of Paule, and I of Cephas, and I of Appollo what title or name shall I gyue them whyche saye, I am of the religion of Sayncte Fraunces, and I of Sayncte Dominike, and I of. S Benet, & other suche like, which be in greater numbre amonge the christians then euer they were amonge the paynims, maye we not well saye vnto them wyth the Apostle, is Christe deuided? hathe Fraunceys or Dominike dyed for you? or are ye baptised in theyr names?

In as muche then as wee are baptised in the name of the father, of the sonne, and of the holye Goste, what haue we neede of anye other religion but of that, in the whyche thys holye spirite doth raygne, which doeth learne

vs to make inuocatiō vnto the fathers in the name of Jesus Christ hys sonne, whych hath taken vs all into theyr sauegarde and protection, what haue we nede of anye other rule, but of that the whyche Jesus Christe hathe brought vs from heauen? Of the whych the Apostle doeth speake in thys maner, all they whyche walke after thys rule, peace and mercye be vpon them, and vpon Israel of God.

The Rule of the Religion of Christ Gal. vi.

Natha. I haue learned manye goodlye poyntes by the occasion of thys cōmunion of saintes, for thou haste not onelye taught me what it is, but also what is the true excommunication, religion and christian brotherheade, and what is the honour deue vnto Saynctes, therfore nowe expounde vnto me the reste.

Phy. Because we haue abyden so longe vpon these two articles of the church & the communion of Saynctes, wee maye here deuide oure matter and kepe the reste tyll an other tyme the which shalbe shortly done.

Natha. At thyne owne pleasure be it.

In this laste dialogue shall be spokē of the remissiō of synnes, of the keyes of the kyngedome of heauen, of the resurrection and immortall lyfe.

Nathanael.

VVe haue done so muche by our Joyneis that we be almoste come to the ende of the crede, seyng therfore we

be

be arriued thus farre fourth, our hertes must not faile vs for the litle waye we haue to go.
Phy. I haue better courage then euer I had, tell me therefore what folowethe.
Natha. The remission of synnes, what is the vnderstandynge of thys article.
Phy. I cõfesse by these wordes that I beleue that as there is one churche assemble, and vnite by the holye spirite, & in the same one cõmunion of all goodes, that the synnes ipse wyse and the faultes be pardoned, vnto the fayethfull by the grace, goodnes, and mercye of God, whyche doeth quitte theim all theyr dettes, to the ende they should not be rekened vnto theim at hys Judgemente, nor that they should not beare the payne whych they haue merited and deserued.
Humayn Satisfaction & merets
Nathan. Seynge there is remission and forgiuenes it doth appeare & folowe that ther is nothynge of our satisfaction, for wher ther is pardone, there can be nothyng of our merites.
Phylyppe. There is nothynge more certayne for the dete is not forgiuen to hym that satisfieth and payeth wherfore it doeth folowe, in as muche as there is remission and forgyuenes for vs that the satisfactiõ is of sum other then of oure selues, and that we can preter no other recõpence vnto god, but the satisfaction of his sonne Jesus Christe, for whose loue we obteine of the father pardon of al our sinnes.

Natha. And this pardon and remission cā we not obteyne but in the churche.

Phy. No for as at the time of the floude, none coulde be saued whyche were wythout the shipe or arke of Noe: so none can auoyde the iudgement of God, and obteyne grace and pardon of hys mildedes, excepte he be a true membre of the church, incorporated in the bodye of Jesus Christe, persyeuerynge wyth the people of God in the vnitie of the fayeth.

Gen. viii. Peter. iii. No saluacion out of the church

Natha. It foloweth then that all cismatyches heritikes, infidels, excommunicate, and al authors of sectes, whych be deuided and seperated frome the churche: can haue no pardon of theyr synnes, but abyde in death and damnation vnto suche tyme they be recouciled wyth hyr. Phy. It is euen so.

Nathana. Tell me then by what meanes we obteyne pardon in the churche. Is it necessarie to confesse, oure synnes vnto the prestes, and to haue theyr absolution for to obteyne this remission.

Phy. It is verye requisite that if we will, that God pardon vs that we reknoweledge oure faultes, but not to the prestes, for it is not agaynste thē that we haue synned but againste God, wh̄yche onelye as mooste soueraygne kynge maye gyue vs grace and pardon, and therefore as we haue synned agaynste hym, euen so muste we confesse vnto hym our synnes

nes, and aske of him pardon accordyng to the example of Dauid, of Daniell, and of othere holye prophetes & seruauntes of God. For as Sayncte John sayeth (if we confesse oure sinnes) he is faithfull and wyll heare vs.

Katha. I vnderstande well, we must confesse oure selues vnto God fyrste, but is it not requisite that we confesse our selues vnto mē.

Phy. We maie confesse vs vnto menne in diuers sortes, as fyrst. If we haue offēded anye we oughte to reknoweledge oure faultes towardes hym, and aske hym pardon, and enforce oure selues to returne into fauour wyth hym, for we can not obteyne pardon of god so long as the iniury we haue done vnto oure neyghboure doeth accuse vs before hym, askynge vengeaunce agaynste vs, excepte wee studie to reconcile our selues, vnto him whō we haue offended, and thys confession maye be called brotherlye reconciliation the whyche Jesus Christe doth greatlie recommend vnto vs. Ther is yet another maner of reconciliatiō towardes men, the whych may be doeth publyke and particuler, for when we haue beene in errour, and abused in Idolatrie and superstition, and haue offēded God, we ought not to be ashamed to reknoweledge our faultes openlie. and to gyue thankes vnto God, as did saint Paul, writinge vnto Timothe, and they whyche dyd come vnto the baptisme of John

Open cōfession

1 Timo. 1. Math. 3. Act. ii. iii.

Baptiste

Baptiste, and they whych were conuerted by the preachynge of Sayncte Petre, and also of the Ephesians whyche dyd burne the bokes of sorcerie: euen so the, as I may reknowledg and confesse my faultes openlye in thys maner, before the church of God: euen so may I do in perticuler or secret vnto my neyghbour & for to haue counceil and consolation of him or for to reconcile my selfe vnto him if I haue offended hym or to the ende he praye to God for me, vnto suche confession doeth Sayncte James exhorte vs sayinge, Confesse your selues one to an other, and praye eche one for other, he doth not say, confesse the vnto the priestes, for as we oughte to praye the one for the other, & not the priestes onelye, euen so ought we to reknowledge oure faultes one to an other, & cōfesse our infirmities for to gyue praises vnto God, for the entertayning of amitie amōge vs & euerie one to seke the quietnes of other, but I haue not founde in all the holye scripture that God hath cōmaunded vs to go to tell all our synnes in the eare of a priest, for that is impossible, & God doeth not so muche desire the reuelyng of our synnes by perticuler, as the cōtrition, sighes, & sorowes of the herte & the teares, as we haue exemple in S. Petre which did much better cōfesse his synnes with his hert & his eyes the with mouth. Natha. I find that, that thou saiest is very good, but I

Perticuler cō fession

Math. xvi.

woulde

would e yet fayne knowe howe thys remissiō is practised in the church, and howe we be partakers of it, is it not by the bulles, indulgence and pardons gyuen by the Pope?

Phy. It is by pardon and indulgence but not of paper and perchemente sealed wyth waxe or lead, as those whych the Pope gyueth, but by the indulgence and bulles that the celestiall father hath sente vs frome heauen by hys sonne Jesus Christe wryten in oure hertes wyth hys owne proper finger, and by hys holy spirite sealed with his precious bloud, & ratified, and confirmed by his death & passion.

Natha. The bulles and pardons of the pope be then nothynge worth.

Phy. Yes they profit them that gyueth them, as towchyng theyr bodies bycause they take money for them, but they bryng greate domage and hurte vnto theyr soules, & also vnto the bodyes and soules and goodes of theim that receyue them, for in as much as they seke remission of synnes by anie other meane then by the blonde of our Lorde Jesus Christ they do not beleue the remissiō of sinnes the which they confesse, the whych is in the church of Jesu christ, wherfore they abide alwaies in their sinne & dānatiō, & subiectes to the curse & maledictiō that S. Petre dyd gyue vnto Simon Magus & his monei. Nata. Thou wilte then saye ther is no other true pope that maie giue

vs

ys indulgence and pardon, for to deface and take awaye ours sinnes but Jesu Christ, but by what meanes doth he make vs partakers of hys pardons and indulgences?

Philippe. By the ministerii of the keyes of the kingdome of heauen, that is to say, by the predication & preaching of hys worde whiche is the true keye of knowledge.

Luc.xi. Nathanaell. And who then hath these keyes
Math.xxiii Phy. The church to whom Christe hathe gyuen them, and be put in vre, and practise by al
Math.xvi. true euangelicall Apostles, pastours, ministers & priestes. Nata. Haue they thē authoritie and power to pardon synnes, & to absolue men? Phy. Not of them selues, but by the ministration of the keyes, and preachynge of the gospell. Natha. Speake thys more clearlye. Phy. There is but the onelye God that may pardon and forgyue synnes, and that maye gyue grace, but whē by his ministers he doth offre vnto vs Jesu Christe hys sonne, by his worde, and in hym remission of oure sinnes, he that beleueth is saued, vnbounde and deliuered fromne his synnes, and he that beleueth not, abydeth bound and damned as the minister openeth vnto hym by the worde. Natha. Then the ministers be but seruauntes & ambassadours, & haue no authoritie nor power, but so much as they take of the word, & in that they do faithfullie set forth theyr message and

ambassade. Phy. No for none can pardon the synnes but God, & when man doth open the word of god, it is not mā that speaketh, but it is the spirite of God that speaketh in hym, by the whyche the hearer is bounde, or losed, accordyng to hys fayeth or vnbeleue. Therfore dyd Jesus Christ blow toward his disciples & gaue them the holie gost before he sayed vnto them, whose synnes soeuer ye forgiue shal be forgiuē, & whose synnes soeuer ye retayne shalde retayned, he woulde by that shewe that it was the holye Goste that dyd pardon them, and not they whyche he dyd vse as hys instrumentes and messengers.

Natha. I vnderstād wel, it is as an ambassadoure, whyche if he fayethfullye execute hys charge the prince confirmeth it that he doeth if he do otherwyse he wyll not cōfirme it, but punish hym greuouslye. Phylype. It is as a man that will open a gate, if he haue no keye or if the keye that he hath be not mete for the locke, he cā not opē it, and therfore in asmuche as Jesus Christe is the dore and the waye, by the whyche onelye wee maye go vnto the father and wee can not goe vnto Jesus Christe but by fayeth, whyche openeth vnto vs the dore and all the treasures that be in him, and fayeth cometh by hearynge of the worde of God, whych is the key of knowledge, it doth wel folowe that al the power of the Apostles

Math. x.
Jhon. x.
Rom. x.
Luc. xi.

and

& of theyr successours is there limited, & that he that hath not this key, is no minister of christ.

Natha. I may thē well vnderstande by thys that the power of the pope, of bysshopes, and prestes doeth extende so farre as they folowe the worde of God, and God doeth approue and confirme that whych they do by it, & that whyche they do wyth out it, or agaynste it he doeth condemne all. Phy. If thou wylt se the practise of thys, consider howe .S. Peter dyd vse at Hierusalem, he dyd open Jesus Christ, penaunce, and remission of sinnes in his name vnto the Jewes, they whyche the worde dyd touche at the herte, and beleued in it were losed by hys ministerie accordynge to the promise of Jesu christ, saing that he that beleueth & is baptised shall be saued, & cōtrarye wise he that beleueth not shalbe cōdemned, it followeth thē that al the infidels abide bound as by the open preachyng, all the hearers be bound or vnbounde, accordynge to theyr fayeth or vnbeleue, euen so be wee by all the particuler admonicions of the Gospell, opened, & shewed forthe vnto vs by the seruauntes of God visityng, correckyng, admonishyng, or cōsolatyng of vs other in health or sikenes.

Practies of the keys Act. ii. iii.

Mark. xvi.

Nathanaell. Thys poynte is inoughe opened & declared, let vs come nowe vnto that whych followeth of the resurrectiō of the flesh and the lyfe eternall, whych shalbe for the end

Resurreccion of the flesh

and

& cõclusiõ, wherfore be these two last articles put in? Phy. For many causes, for wythout them al the religion were nothynge, for if we beleue not the resurrection of the flesh, & that oure bodyes shoulde ryse agayne after thys mortall lyfe, we should be moste miserable of all mẽ, & should reuerse al the euãgelical preachyng whych shoulde also be fauilse & vayne if it were otherwyse. Natha. What vnderstandeste thou then by the resurrectiõ of the flesh? Phy. I vnderstãde that euerie one shall aryse trulie in hys propre body, & that the same bodye, & the same flesh which shal haue slepte, & shal haue bene corrupted, and cõsumed in the earth vnto powdre, shalbe fullie restored, & agayne cõioyned wyth his soule after she shall haue put of al infirmitie, & corruptiõ for to be lyke vnto the glorious bodie of Jesus. Natha. How maye it be done that the bodye whyche hath be turned into poudre & earth, should be restored into greater dignitie then euer it was & to be immortal. Phi. We may not aske how that may be done which god hathe promised for that is moste sure, he that hath made mã of nothing, is he not stronge inoughe to restore him agayne, we se euerie daye the experiẽce of this in the corne whẽ it is sowen, it semeth to be loste, & doeth corrupt in the earth but after it cõmeth forth much fayrer and fruitful. Nathanaell. Then when a man is put in the earth

i Cor. xv.

Jhon. xix.

earth accordynge to the ordinaunce of God, he is sowen as the wheate in the earth, and abideth the time ordeined of god, at the which tyme he doeth arise come forth of the earth, & is all togyther perfecte.

Phy. Euen so it is, for as the wheate bicause of the sprout that he doeth beare doeth take agayne and is reuined: euen so the fayethfull whyche dye and go to reste wyth the sprout of Jesus Christe whyche is the spirite of god is raised againe by the self same spirite which raysed vp Jesu Christe from the dead.

Nathanaell. There ryseth none then, but the true christians,

Philipp. All shall arise both good and euyll.

Natha. But in asmuche as the vnfaythful departe not from thys worlde, wyth the sprout or spryng of Christe, howe be they partakers of his resurrection? Phy. They are not partakers of hys resurrection, seynge they ryse in condemnatiō, for to go vnto the second death but as they be dead wyth the sprout of Adā whyche is mortal: euen so shal they aryse for to be punished eternally with hym. Nath. Ther is thē a life eternal and a death eternal. Phi. We must not doubt, the one is commune to the good, the other vnto the reproued, and therefore do we conclude the articles of oure faith, by the eternall lyfe, whyche is the ende & cōsūmation of al thynges.

Rede

Natha. Dyd it not suffise to say, I beleue the resurrectiō? Wherfore put we to, Of the flesh Or wherfore say we not aswel the resurrection of the bodye, as of the flesh? Phy. We say fyrst. The resurrection, for to declare that the same selfe man whyche dyd fal by death shal arise and be rayled, and to the ende that none should thynke that the resurrection shalbe only of the soule wythout the bodye, & in the immortalitie of the same as the philosophers haue thought, or that the same proper bodyes whiche we haue should not arise agayne but should be chaūged into other, or should be cōuerted into spirite, we do say mutabli, the resurrection of the flesh for to declare that the selfe same body, and the selfe same flesh wyhch we haue borne frome the woumbe of oure mother shall arise in glory, in incorruption, & immortalitie. Nathan. And dyd it not suffice to confesse the resurrection of the flesh, wythout put tynge to of the eternal life? Is it not al one? Phy. We declare by that, that we do not rise for to dye agayne, as they dyd whyche were rayled agayne miraculously by Jesu Christ, by the Apostles and prophetes, but shal arise into a lyfe farre differing frō this which shall be immortall and perdurable forever, for we shalbe out of all miseries, and shalbe no more subiectes to pouertie, hunger, thyrste, sickenes, death, sinne, nor hell, but shalbe lyke vn- Mathxxii.

The fode of eternal lyfe.

to the Angels of God wyth the whyche we shall raygne eternally. Natha. Thys shall be then a lyfe wythout eatyng or drinkynge.

Phy. No, but the meat that we shall eate, and the pleasures that we shall haue, shall not be suche as Mahumite doeth promise to them that kepe hys lawes, but all shall be sateled, & satisfied of the tre & bread of life, of the goodnes and glorye of God, for of meates, and other corruptible thinges there shal be no nede whē the cause for the which we vse them shal be taken away, that is to saye, whē that death shall be abolished, and that oure corruption & mortalitie shall be turned into incorruption & immortalitie, and that the laste enemye, synne death, Sathan, and hell, shall be ouerthrowē and that God shalbe all in all.

1. Cor. xv.

Natha. Seynge the cupl and reprooued shall as well arise as the fayethfull, and that there is as well an eternall death for them, as a life eternal for the fayethfull Wherefore makeste thou no mention but of the one, and speakeste no worde of the other?

Phy. Bycause the fayethfull haue nothynge adoe wyth the vnfayethful. And therefore do we leaue aparte and do not touch in this sum of oure fayeth, but that whyche serueth vnto the consolation of the elected, for to shewe vnto thē the goodes that be gyuen thē of God.

Natyana. In what maner may we vse thys

article to oure profit. Philippe. It doth teach vs that whyche we haue all readye treated in the begynnynge of oure matter, that is to say in what doeth lye the Soueraygne goodnes and the felicitie of manne, wee maye well by thys knowe that we muste not seeke it in thys earth, nor in thys presente lyfe, and if we well vnderstande this, we shall also knowe that al thys mortall lyfe is but a pilgrimage, & that we muste not seeke here anye permanente citie or dwelling, nor to rote our hertes in these corruptible thynges, but to seke an other, and to repute oure selues as straungers in thys worlde, accordynge to the exemple of the holye patriarkes. The soueraigne goodnes of man. Hebr. xiii.

Thys sayeth also teacheth vs not to be discoraged thoughe we fele oure selues ouerwhelmed wyth so manye euiles in the meane time whyleste oure lyfe is as yet hydden in Jesus Christe, and that we can not as yet fullye fele the fruite nor the grace that God hathe done to vs in him, and for to redres vs in hope, and to susteyne and suffer by patience vnto suche tyme that Jesus Christe shalbe reueiled from heauen, and that we shall haue full reioysyng of the glorie and felicitie, that wee abyde and looke for. Colo. iii.

Nathanaell. Thou haste so well satisfied me in all thinges that I can aske nor require anye more, but to gyue the thankes for the payne

thou haste taken wyth me, and yelde graces & thankes vnto God, whoe hathe doone vs so muche good. To whom I praye that it wyll please hym so well to imprinte in oure hertes thys fayeth, of the whyche we haue so muche spoken that it may haue efficatie in vs by charitie in suche sorte, that the Image of Jesus Christe may be sene in vs to shyne. And that by hym wee may come vnto the same soueraigne goodnes & eternal beatitude vnto the which we be borne & called. Phylip.

God giue vs that grace as I hope he wil do vnto whō I also praye to haue the alwais in his keping.

Natha. So be it of the

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